

candidate for
primary, in
injuries re-
le accident
he was en-
Not with-
r. Franklin
rest in mat-
interest.

B. Taylor
ving as Di-
tmain Com-
heartily en-
ents to the
to be voted
n November

a Christian
states, "and
ion such in-
o the state
t sympathy
motherless
and for the
e interest of
provisions
also a re-
at Christian
this work
not be dis-
ur laws. In
in all states
issippi, citi-
ght by will,
rictions, to

"continued
restrictions
protect the
and I trust
to the polls
te for both
ould be in-
in the elect-
the amend-
ting against
eneral elect-
need not be

Pellets made
ve in remov-
astes. Adv.

hard
re.

liquor

league

ue

The Baptist Record

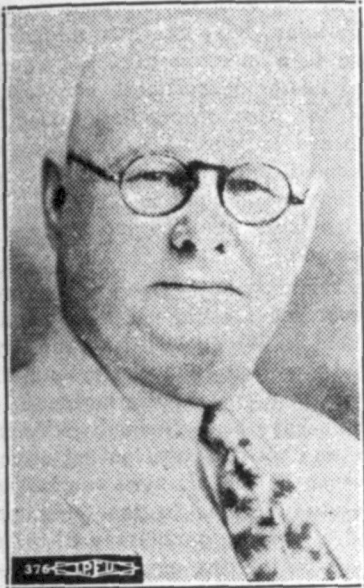
"THY KINGDOM COME"

OLD SERIES
VOLUME LXL

Jackson, Miss., November 2, 1939

NEW SERIES
VOLUME XLII, No. 44

HO! MISSISSIPPI BAPTISTS



Deacon B. E. Jacobs of Calvary Baptist Church will make the address of welcome at the opening session of the Convention, Nov. 14. He has for 25 eventful years of the church's history been chairman of the Board of Deacons, and is now chairman of the Pulpit Committee.

Who's Who and What's What

Dr. Roland Q. Leavell is leading in an evangelistic campaign in Little Rock, Ark., to close Nov. 12.

Please send at once names of committees appointed to organize protest against liquor bills, to Rev. N. S. Jackson, 170 Frederica Street, Jackson. This is important.

Dr. Ira M. Price, long a teacher of Old Testament in the University of Chicago, passed away recently from his home near Olympia, Washington, at the age of 83.

Dr. B. J. W. Graham who recently published his book, "A Ministry Of Fifty Years," announces his purpose to retire from the pastorate after the fourth Sunday in November, when he closes his work at Stone Mountain Church, Georgia.

The sermons of Dr. George W. Truett, as delivered in his church on Sunday morning, are now being recorded, and on the following Sunday night at 9:15, Central Standard Time, are being broadcast on the 100,000 watt radio station, XEAW, which can be heard on 960 kilocycles. This station can be heard anywhere in the United States. The hour for broadcast does not conflict with church services, and the broadcast seems just as real as if you were present when the sermon was being delivered.—Baptist Standard.

The sympathy of many friends goes out to Mrs. Bessie M. French who has worked several years at Baptist headquarters in Jackson, on account of the death of her mother Mrs. W. T. Mangum of Star. The funeral service was conducted by Pastor F. M. Britt, assisted by Mr. Ferguson of the Methodist church and Rev. B. L. McKee of Brandon. Mrs. Mangum had been a member of the church at Star for thirty years. Others surviving are her son Mr. W. N. Mangum, a daughter Mrs. V. M. Sandifer, and her mother Mrs. Nathaniel Smith.

Your Executive Committee held a most significant meeting in the office of your Secretary, Monday, October 23, 10 a. m.—3 p. m.

First, it approved the Minister's Retirement Plan and recommended to the Convention that the 2% Convention part in support be taken from the 60% State Funds.

If churches put their 3% in the 1940 budget, it is believed, if the Convention adopts the plan at all, it may become effective January 1940. Pastors should also be alert in the matter. Write our office or Pastor C. J. Olander, Morgan City, for particulars.

Second, a goal of \$250,000 for all our work in 1940 is passed along to the Convention. Dr. Lipsey was heard in favor of this.

Third, after full consideration, your Executive Committee heartily and unanimously voted a recommendation to the Convention in favor of a million dollar three-year program wiping out all debts completely and giving the institutional causes additional funds necessary for their work.

Our God Marches On! Mississippi Baptists March With Him!

Yours in Him we love,
D. A. McCall.

—BR—

Maryland churches baptized more people in the past twelve months than in any year since 1916.

Last week many friends remembered Miss Lackey's birthday in various ways. She was sick in the Mississippi Baptist Hospital at the time but could not fail to be delighted with the many pleasant reminders from those who love her. She was for many years, as most of our readers know, the efficient secretary of our State W.M.U.

Thirty Sunday school officers and teachers of the First Baptist Church, Biloxi, began on Oct. 23 a study of "When Do Teachers Teach?" The pastor, G. C. Hodge, is teaching the class which meets each night during the week. The teachers in the Intermediate department can meet only one night each week. Their superintendent, Mrs. F. J. Pates, is teaching them.—G. C. Hodge.

Rev. J. B. Middleton goes from Eupora to Sardis. He has been pastor at Eupora for nearly nine years, serving also at Matthiston seven years, Walthall six years, Milligan Springs, Webster County four years, New Hope for 15 years and Slate Springs (Bethany Church) for 21 years. These have been fruitful years, and happy for both pastor and people. The Lord has abundantly blessed them all.

Telegram from brother John A. Farmer at Tupelo, Sunday: Five hundred thirty-five, representing nine associations, thirty churches, present at rally First Church, Tupelo, yesterday afternoon. Doctor Holcomb's message great, gripping appeal for soul-winning, intermediate choir First Church, Tupelo, sang. Good music. Miss Lee's message urged reaching, winning, using every intermediate possibility.—John A. Farmer.

Pastor B. A. McCullough had Evangelist A. D. Muse with him in a good meeting at Harrisville, Simpson County, held in the gymnasium of the school. The crowds were very large. Brother McCullough has been pastor here for ten years. The Methodist pastor was very helpful and co-operative. Brother Muse is now in a meeting in Oakville Church, Memphis, the eighth meeting in Memphis in his four years of residence there. He has a tent seating 800 people.



I. S. BARNES

Brother I. S. Barnes, one of the Deacons at Calvary Baptist Church, also Church Treasurer, who is now Chairman of the Entertainment Committee of the State Baptist Convention.

Central Mississippi Pastors' Conference, Jackson, Oct. 6, will have the general subject, "Principles and Politics of Our Baptist Faith." Speakers R. L. Wallace, J. W. Middleton, T. W. Green (leading open discussion), Every Member Canvass by Mark Lowrey, sermon by D. Swan Haworth. Time 9:30 to 12:30.

Evangelist Selsus E. Tull of Hazlehurst, Miss., is spending two months in revivals in Kentucky this fall. On October 22nd., he closed a meeting with Dr. J. N. Binford of Springfield, Ky., in which there were 38 additions to the church, 32 for baptism. After concluding a meeting at Morehead, Ky., on November 5th, he joins Dr. E. Lamb, pastor of the Winstanley Baptist Church of East St. Louis, Illinois, for a meeting which will include most of November.

Pastor W. R. Storie will have Prof. E. O. Sellers with him in a meeting Nov. 5-12, at Itta Bena. He asks that our readers will pray with them. On Thursday the ninth, Prof. Sellers who is head of the Music department in the Baptist Bible Institute, will conduct a program in the interest of church music, and the pastor has sent out invitations to pastors and choir directors to attend this service from 9:30 a. m. to 2:30 p. m.

Pastor G. P. White says of the recent revival meeting at Hazlehurst: Our meeting resulted in a real revival. Numbers of our people have re-dedicated themselves to the services of the Lord. The weather was ideal. The attendance was fine. The spirit of the congregation was marked with interest and reverence all the way through. The preaching was searching, plain, scriptural, and presented with the earnestness of a soul on fire for the lost and straying. Brother Middleton endeared himself to the whole community by his affable, earnest spirit, and his consecrated life. There were 29 additions to the church, of whom 17 came by baptism. The attendance at Sunday school was greatly helped.

One of the most important questions coming before our State Convention which meets in Jackson, November 14th, is the report of a committee appointed "to study the work of the denomination among the students of the state institutions." This committee consists of Wyatt Hunter, Owen Cooper, R. A. Morris, D. A. McCall and J. S. Riser. This is a good committee. They have given no indication of the nature of their report. It will be difficult to give adequate discussion to it in the short time allotted. It is not easy for people to learn all that is necessary and come to a safe conclusion in one hour's time. The idea of having a committee of this kind originated in the discussion of a resolution offered by Pastor F. M. Purser of Oxford asking for an appropriation for church building at Oxford.

Sparks and Splinters

Moody Bible Institute will sponsor an International Prophetic Conference, to be held in New York City, Nov. 5-12.

Colgate-Rochester Divinity School opened this fall with 131 registered students, the largest number in recent years.

Rev. D. A. Ellis of Memphis preaches the sermon for the Tennessee Convention meeting in Chattanooga, Nov. 14.

There were 1200 additions to the Baptist churches in Louisville, Ky., during the recent simultaneous evangelistic campaigns.

The Sunday school at the Baptist Orphanage observed State Mission Day and the children contributed \$3.38 to State Missions.

"Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and the noblest society."—Emerson.

After a vacation in America Mr. H. H. Snuggs goes to University of Shanghai as Professor of Biology. He has for fifteen years been in South China.

In nearly 1,000 local option elections in Pennsylvania the Drys won in nine out of ten. There is more dry territory in that state now than there was before prohibition.

Present church membership in the U. S. is 64,159,248, an increase of nearly a million in 12 months. "Protestants" number 37,465,655 and Roman Catholics 21,322,688.

The Gideons' offer to put a Bible on the desk of every public school teacher in Battle Creek, Michigan, has been accepted by the Board of Education.

Two pairs of brothers were ordained to the ministry in one day by the Greenwood Church, Lincoln County, Ga. These names were Kirkland and Vinson.

The eighteenth amendment closed about 177,000 saloons. Repeal has resulted in over 450,000 "taverns," "cafes," "rathskellers," "beer parlors," "wine rooms"—but no "saloons" mind you.—Virginia Anti-Saloon Bulletin.

Evangelists B. W. Walker and Otis Thompson are holding a tent meeting at Forest. It continues to Wednesday evening of this week. In the first few days there were 19 professions of faith.

Rev. E. I. Farr has been called to Mt. Oral Church, Jones County. This is a good church just outside the city of Laurel. And brother Farr is one of the best pastors you will find in a day's travel.

There are 440 men enrolled this session in the Louisville Seminary, of whom 38 are from Mississippi. Our state ranks third in the number of students. There are 31 states represented, including all the southern states. There are also students from nine foreign countries.

Mr. Geo. T. Davis of the Million Testaments Campaign sends a notice of a Day of Prayer for Israel, to be observed Friday, Dec. 1. We are for it, but we need not wait till Dec. 1. It would be well for Christians to pray daily for the conversion of the Jews. Names of good men are signed to the announcement.

There are many good ways of helping old preachers. One good way is to pay them salaries that enable them to live and save a little against the time of need. To pay them starvation wages while they work and then fret about their being in want when old age comes is neither good religion, nor good sense.

Young people in the English classes in school are accustomed to having a sentence put before them with the question: "What is wrong with this sentence?" That came to our mind when we read an announcement in one of our Baptist papers this sentence: "A chorus choir led by Mr. Blank of Blankville will furnish music." For the benefit of the children who may read this we will help with the interpretation: When did it become the province of a small group of people to furnish the music in a revival? Do we have to be furnished music?

On account of the war fifteen of the 20 universities in Germany will not open this winter.

Dr. O. M. Johnston, an alumnus of Mississippi College, in addition to his work in Stanford University, is teaching in Berkeley Divinity School in Berkeley, California.

The University of Richmond now has an enrollment of 1,798 and they hope to reach 2,000 before the session closes. This would exceed last year by 137.

The dean of University of Richmond says the ministerial students have the highest academic rating of any group on the campus. We should like to hear from other schools.

It doesn't happen often, just once in fourteen years, but this year 1939 will have 53 Sundays. Many are proposing to celebrate with special offerings.

To sell drink for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas.—Horace Greeley.

Mrs. W. L. Poteat of Wake Forest, N. C., died about two weeks ago. She was the widow of the former president of Wake Forest College, and was as truly admired as her distinguished husband.

We have never had so many letters from churches as now telling us to send the Record to every family in the church. Now is the time to get the paper in your budget as you prepare the financial program for another year.

First Church, Columbus, J. D. Franks, pastor, reports greatly increased attendance at Sunday morning and evening services in the past four weeks in which a Church Loyalty Crusade has been carried on. It continues to the end of the year.

In New York State the question of legalizing gambling has been referred to a vote of the people of the state, after a Constitutional Convention refused to make gambling legal. This motion to refer was carried by one vote in the legislature.

There is perhaps more freedom in expression of opinion in the Pastors' and Laymen's Conference than in any other of our meetings. The program is always alluring, and this year is no exception. The meeting begins Monday evening at Calvary Church, Jackson, Nov. 13, and continues until three o'clock the next afternoon.

A very small country boy was for the first time in a big city. Taking an elevator to the top of a skyscraper, they had shot up thirty stories at breath-taking speed when the little lad, grasping his father's hand, asked timidly, "Daddy, does God know we are coming?"—The Progressive Farmer.

A queen bee is said to be born like any other bee and would continue so, but for the fact that she is put into a special apartment and specially fed so that she outgrows all the rest and becomes queen of the hive. Isn't that about the way with Christians. They all come into the kingdom the same way but some are constantly nourished by the word, and grow in grace, so that they come to be greater and more serviceable than the rest.

Pastor G. P. White says the meeting at Hazlehurst will continue through Wednesday evening of this week; that the people are coming in crowds to hear brother J. W. Middleton, and there has not been during his pastorate a more genuine revival spirit in the church. Up to Sunday night there had been 19 additions to the church, twelve of them by baptism. There is a spirit of reconsecration among the members.

At Bethel Church, Pearl River County, Pastor Eli Callahan had with him in a revival meeting Rev. S. P. Powell of Carriere as preacher and Miss Louise Smith of Poplarville to direct the music. Both rendered excellent and acceptable service. Large crowds attended every service and went away with a deepened sense of the high privilege and responsibility of the Christian life. The church was greatly edified and has a renewed interest in the Lord's work. Miss Smith is a real leader with a genuine desire to serve. She is valuable as song leader, pianist and educational director.

Lutherans find that when a member of their church marries one who is a member of some other denomination, the result is in a large majority of cases that the family goes to no church.

This year the booklet used by the W.M.U. in their week of prayer for Foreign Missions and the Lottie Moon offering, is prepared by Mrs. Mildred Dodson McMurry, and is entitled Constraining Love. They are already being distributed and will be used in all the circles. This booklet costs only 25c, has 126 pages, and is instructive and inspiring. We predict a wide use and great help. If the women can get their husbands to read it with them, all the more good will come of it.

Singer and Mrs. Fred G. Scholfield, who are now in a meeting with Dr. Norman Cox at First Church, Meridian, have recently assisted Pastor Waterhouse in a meeting at First Church, Decatur, Ala. Pastor Waterhouse commends these singers as the best evangelistic duet that he has ever heard or worked with. "They are talented, dedicated, and charming; able to work in any place they may be put in a revival," he adds. Our churches will want to make large use of this fine couple.

We have certainly been given a royal reception here in Drew and I could not help wanting you to know about it. We arrived last Tuesday afternoon to find a well-stocked pantry and a kitchen equipped with a new Westinghouse electric range. People have been unusually kind in every way to us, and we are anticipating some happy years together in the Master's work. Our Sunday school study course begins tonight and we are assured of a large percentage of the officers and teachers taking the courses offered.—Howard E. Spell.

Two special Baptist broadcasts over WSB, the 50,000-watt Atlanta Journal Station, will be presented in the next few weeks under the direction of the Georgia Baptist Convention's Radio Committee, Edwin S. Preston, chairman. These will be heard Saturday night, November 4, and Saturday night, November 11, both dates at 6:00 p. m. (Central Standard Time). Convention leaders and personalities and appropriate music are scheduled for the two periods and the emphasis of this program may be of interest to Baptists throughout the southeast.

Geraldine Fitch says in The Watchman-Examiner: Without American support of the Japanese war machine, the war in China could not last three months. We are furnishing 54.4 per cent of all the war materials Japan needs to carry on. We supply of outos and auto parts, 92 per cent; of copper, 92 per cent; of scrap iron, 59 per cent; of crude oil, 60 per cent; of pig iron, 41 per cent; of machinery and engines, 48 per cent; and of refined gasoline for planes, 100 per cent. All the high test gas comes from Christian America. Airplanes, oil to lubricate them, gas to fly them, and bombs to drop on fleeing Chinese refugees, as well as soldiers, are all American, with only Japanese aviators to operate them.

In a prayer meeting talk at Clinton last week brother W. S. Landrum told of visiting a home near one of his churches where there were five children under ten years of age, all of them ragged, living with father and mother in a two room cabin. The mother was a member of the Holy Roller church, the father a member of no church. Why did this poor woman go to the Holy Rollers? Because nobody from a Baptist church had paid her any attention, in all probability. We have many such neglected people in Mississippi, neglected by the churches, and largely because they are poor and ignorant. Our people speak of them as riff-raff, and worthless. It is time we were waking up to what Jesus said about such as these. "It is better that a millstone be hanged about his neck and to be cast into the sea, than to offend one of these little ones." "Their angels do always behold the face of your father in heaven." Don't blame the Holy Rollers. Make it so that such people will want to come to your church. There's plenty of mission work to do in Mississippi and in China.

A lot of us
by posing as
frequently w
to which the
gave himself
Sunday morn
gation that
able and uns

I have s
has been m
of the grea
had the goo
libraries and
many very
many passa
not know th

Through t
brethren wi
were specia
mysteriously
capable and
have been b
all about th

Our peopl
enough to s
know. Thos
them a line
do not unde
light menta
mark in th
telling ther

The good
ly honest a
ance when

If we fo
disposed to
what we p
we proclaim

By
What is
Supper and
it has been
some to te
yet it rem
represents
blood for
the whole
Saviour an
love for th
to be used
the first c
before one
Supper.

Who ar
believers i
tized, ren
that it ta
can be ba
of baptis
lievers is
one who
tize you a

How of
Supper?
drink it,
observed
it should
three mo
the memb
ing) wha
it is for.

None o
All belie
consecrat
per in ob
the peop

Membe
in Ittaw
tion a f
The Lord
the reviv
years. M
wonderfu
servance
for the

PASTORAL PROBLEMS

"BE BRAVE ENOUGH TO BE IGNORANT"

By Norman W. Cox

A lot of us pastors have cheapened ourselves by posing as knowing more than we do. Not infrequently we have yielded to the temptation to which the negro preacher in the other days gave himself when he got up in the pulpit one Sunday morning and announced to his congregation that he was going to explain the unknowable and unscrew the inscrutable.

I have studied the Bible for forty years. It has been my privilege to sit at the feet of some of the greatest teachers in the world. I have had the good fortune of having access to great libraries and to have at my own disposal a great many very valuable books. There are a good many passages in the Bible that I simply do not know their meaning.

Through the years I have met a good many brethren with very inadequate training, who were specialists in explaining some of the mysteriously profound truths of the Word, that capable and honest students through the years have been brave enough to say they did not know all about them.

Our people will like us better, if we are frank enough to say we don't know, when we do not know. Those whom we can convince by giving them a line of argument about things that we do not understand ourselves, are either of very light mental caliber, or they have a question mark in their own minds about what we are telling them.

The good Lord would have us to be intellectually honest and have the courage to plead ignorance when we are ignorant.

If we follow that course, the people will be disposed to pay a great deal more attention to what we profess to know and the word which we proclaim.

—BR—

THE LORD'S SUPPER

By E. D. Estes, State Evangelist

What is The Lord's Supper? It is The Lord's Supper and never has been anything else, though it has been called by other names and used by some to teach something that it does not mean, yet it remains The Lord's Supper. His Supper represents His broken body (flesh) and shed blood for an Atonement for our sins and for the whole world, if they will accept Him as their Saviour and if they are told of Him and His love for them. Unleavened bread and grape juice are to be used in this church ordinance. Baptism is the first church ordinance and is to be observed before one should want to come to The Lord's Supper.

Who are invited to The Lord's Supper? All believers in Christ who have been properly baptized, remembering that baptism is baptism, that it takes a believer in Christ before they can be baptized, that there is ONLY one mode of baptism and the authority for baptizing believers is in the local Baptist church, not in some one who may preach and who says "I will baptize you any way you want to be baptized."

How often may a church observe The Lord's Supper? I Cor. 11:25, "This do ye, as oft as ye drink it, in remembrance of me." It could be observed every Sunday, but not necessary, but it should be observed once each month or every three months by every Baptist church, teaching the members, and others if they want the teaching) what The Lord's Supper really is and what it is for.

None of us are worthy to come to His Supper. All believers in Christ should be baptized, live consecrated lives to Him and observe His Supper in obedience to Christ's command and teach the people thereby.

Members of the Liberty Grove Baptist Church in Itawamba County told me at their Association a few days ago, that they had observed The Lord's Supper after our being with them in the revival meeting, for the first time in 31 years. May the churches teach the people this wonderful doctrine of Christ by the regular observance of The Lord's Supper in the right way for the right purpose. Amen.

FACTS TO PONDER

J. E. Gwatkin

—O—

The following facts are taken from authentic sources.

Before repeal the liquor folks claimed that licensing liquor would soon pay our public debt, empty the prisons of most of their inmates and greatly reduce crime, most of which they charged to prohibition. But now we find the debt has been increased from thirteen billion to forty billion dollars, that seven new Federal prisons have been built and now 152,000 persons, of whom 20% are youths in their teens, are in such prisons, and yet there are over 150,000 murderers who have not been caught. A prominent FBI man stated that if the present trend continues 230,000 people now living will be murdered. In the United States there is a major crime every 29 seconds, and an automobile death every 15 minutes and a murder every 29 minutes. There are 439,000 women in American colleges but there are 1,359,000 women helping dispense liquor in various places. Every sixth marriage ends in divorce. The beer bill for the average family is \$55 per year, the total being \$2,200,000,000 for beer alone. One plea for repeal was the abolition of the bootlegger, but a wet representative told Congress that now the U. S. "is a bootlegger's paradise" and the magazine "Business Week" says that 40% of liquor sales are by bootleggers, even though enforcement of officers have been increased by two thousand men. All of the more than six billions spent for liquor of all kinds is taken out of legitimate business. How can there ever be prosperity in this country as long as these staggering sums are spent for liquor and \$15,000,000,000 spent for crime, a very large portion of which results from the liquor consumed? Is it not time that Christian people, through their churches were giving more attention to this astounding condition? If they are allowed to continue, constantly growing worse as they are, our civilization will be destroyed. How can the kingdom of God ever be realized unless these evils are corrected? Each one should prayerfully consider what his or her duty is respecting this condition. And then act. It is not so much lack of conviction on the part of good people as it is inaction that gives the forces of evil their power.

—BR—

HEAR! MISSISSIPPI BAPTISTS

Last week there was published in the Baptist Record a resolution passed by Noxubee County Association about debt paying. These brethren ask that this be given thorough consideration by the Convention.

Now comes another resolution from South Mississippi as follows:

"D. A. McCall, State Mission Secretary, Jackson, Mississippi. Dear Brother Secretary: The Lebanon Association Pastor's Conference at their regular meeting Saturday, Sept. 14, 1939 voted to present you with the following memorial concerning our Mississippi Baptist debt situation.

Whereas, Mississippi Baptists have large debts, and,

Whereas, Mississippi Baptists would like to be free of debt, and,

Whereas, we believe Mississippi Baptists to be able to pay all her debts, and,

Whereas, we believe that Mississippi Baptists can be led to join together in a great clean-up debt victory campaign, therefore,

Be it resolved that our support be offered to such a campaign, and,

Be it further resolved that you as State Mission Secretary, exercise such leadership as will bring about this most worthy undertaking."

Signed,

J. A. Barnhill, D. A. Hogan, J. R. Reedy, COMMITTEE.

Your Secretary observes one or two things in common from these two instruments. Brethren in different sections of the State are mindful of Baptist debts and are one in wanting to rid ourselves as Baptists of debts.

Yours in Him we love,

D. A. McCall.

CHRISTIAN EDUCATION; AN EXAMPLE

—O—

The Baptist Record asks for a message on Christian Education for the Convention in November.

The best message is in the lives of our state's finest men and women who had the opportunity of Christian Education.

We live and serve in the small communities where leadership is scarce and in the larger towns where opportunities are varied. Our Intermediate S. S. superintendent is a graduate of Woman's College, a teacher in our local school system, who believes she must serve on Sundays as well as teach during the week. The W.M.S. president is the wife of a CCC superintendent and the mother of two children but she believes, because of the Christian Education at Woman's College, that her responsibility does not stop at home; that she must serve the Lord wherever she is according to her ability.

In a town where we lived briefly the church leaders discussed some vacancies in the S. S. and B.T.U. caused by the teachers who would go home when school was out. Said the S. S. superintendent, "That will be taken care of by the obys from Mississippi College and the girls from Blue Mountain when they get home; we can always count on them to help wherever they're needed." There is your message on Christian Education.

We point with pride to our Chester Swor, our Aneis Pender, our Ouanita Byrd, our Christian college graduates who are outstanding preachers, educational directors, church secretaries and the like. They deserve the recognition and rewards they get and more. They alone are worth every cent we invest in Christian Education.

But the big message on Christian Education is preached every day from the humble walks of life on through to the proudest of our state by the former students of our Christian schools who hold aloft the ideals of Jesus in their lives and in their services.

The leading deacons, the financial clerks, the choir director, the teacher of the boy's class, the Y.M.A. sponsor—I have seen the mall serving in the Master's army of Christian soldiers.

Because of my own and my husband's vocation I have been a member of eight Mississippi Baptist churches in the 10 years since graduation from college, and the one big difference I have noticed in students from non-Christian schools and from Christian schools was the way they felt their obligation to serve, attend and support the program of the church. Everyone notices it and comments on it.

A deacon said in a B.T.U. business meeting the other night, "If we had some way of giving Christian Education to the thousands of boys who go to State College for their fine agricultural training, just think what a help it would be—then our county agents, our 4-H Club agents, our soil conservation specialists, etc., would be as much help on Sundays saving our souls as they are during the week saving our soils."

As I said in the beginning, the message on Christian Education has been delivered already.

—BR—

Iuka: The paper is coming in fine. 1939 has been one of our best years and I believe the paper has helped make it that way. Raymond E. Pate, our pastor, is doing a wonderful work here. There have been 41 additions to the church. The Sunday school is also progressing nicely under the leadership of our superintendent, H. A. Jones. Pray for us that 1940 will be the best—D. C. Daugherty.

Skene: Interest here seems to be on the increase. New faces are appearing at our services. We had more in Sunday school and at our preaching services last Sunday, Oct. 22, than we have had since we moved here a year ago last August. I am taking this opportunity to ask our members to invite friends, loved ones and neighbors to church with them that we all may worship together every Sunday. "I was glad when they said unto me, let us go into the house of the Lord." Psalms 122:1.—B. L. Mohon.

EDITORIALS

AND OF THE HOLY SPIRIT

The commission as given us in Matthew is one of the most familiar passages in the Bible: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." The King James version punctuates by placing a comma after the word Father and after the word Son. Also the King James Version says, "In the name," instead of "Into the name." There can be no doubt that "into" properly translates the word in the original. Probably the difference in punctuation is that the comma gives a certain dignity and solemnity to the formula used in baptism, also calling attention to the distinction in the three persons of the trinity, emphasizing their separate functions in the Christian experience and life.

While the three persons in the Godhead are mentioned in the Old Testament, and are spoken of in the work of Jesus; this is the first place where they are at once brought together and distinguished from one another.

But the purpose here is to indicate the connection, specifically, of the Holy Spirit with the ordinance of baptism. In the first place this connection is the same as that of the Father and the Son. We are baptized into the name of one just as we are into that of the other. We are outwardly and symbolically committed to and henceforth identified with God as revealed to us in the three persons, Father, Son, and Holy Spirit.

There is a passage in First Corinthians 10:1-2, which will help us to understand the meaning of being baptized into the name of the Father, Son, and Holy Spirit. There Paul says of the Israelites who came out of Egypt: "For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud and in the sea." Here "baptized into Moses" helps us to understand "Baptized into the name of the Father, &c." Paul is of course comparing the beginnings of the Christian life with the exodus of Israel from Egypt. The similarity is striking in the likeness of baptism to the passage through the Red Sea. The people were enveloped in the cloud above them and the walls of the water on each side of them; and their victorious passage through it all and coming out on the other side with a great deliverance. But the point of likeness important to us here is that they were baptized into Moses (most versions say unto Moses). They left the dominion of Pharaoh; they committed themselves completely and absolutely to the leadership of Moses. In passing through the Red Sea on his order, they accepted him as their leader in a manner and to a degree from which there was no turning back. They were done with Egypt. Henceforth they were headed for the Promised land, and their hope of reaching it was to follow the leadership of Moses without question or hesitancy. They were from now on baptized unto Moses.

So when a person becomes a Christian he is committed absolutely to the lordship of Jesus. They have Jehovah for their God and Father. They have the Holy Spirit for their teacher and guide. Accepting God the Father, Son, and Holy Spirit in all the fullness of faith, they openly avow their allegiance to Him, and by submission to the ordinance of baptism they profess their death to the former state of existence, their separation from the dominion of sin and their readiness to follow the will of God to the end, and at any cost. They are baptized into the name of the Father and of the Son and of the Holy Spirit. They obey from the heart that mold of teaching (the ordinance of baptism) unto which they were delivered. Romans 6:17.

But there is significance in the fact that the three persons of the trinity are here specifically mentioned. They are to baptize people "into the name of the Holy Spirit." Baptism into the name

of the Father means to acknowledge Him as Father; baptism into the name of the Son means to acknowledge Jesus as Lord of all, of all that is in us and that concerns us, the rightful "Lord of all," Acts 10:36. To be baptized into the name of the Holy Spirit is to acknowledge not only his existence, but to proclaim his rightful place in our lives. He is our teacher and guide; we accept Him as such. The work of Jesus for us is accepted as sufficient for our salvation. The work of the Holy Spirit in us is accepted as necessary for our sustenance and guidance in all our work for Christ and our growth in grace and in the knowledge of God. Our baptism proclaims our faith in the work of the Spirit and our full acceptance of Him as our Comforter. We commit ourselves to Him, just as the Israelites committed themselves to the leadership of Moses.

—BR—

RIGHTEOUSNESS IN THE GOSPEL AGE

—O—

In our Sunday school lessons we have come to some of the high spots in the gospel of Matthew. We are not here seeking to give an exposition of the lesson but to make clear if possible something of the background in the study of the lesson for next Sunday.

We are accustomed rightly to speak of the gospel as the gospel of grace, for such it is. But grace and righteousness are in no sense in conflict with each other. Grace is in order to righteousness. Just as the rising tide will lift a boat out of the mud which cannot go under its own power, so the grace of God comes to lift man out of his helplessness, put him on his feet, establish his going and put a song of victory in his heart and on his lips. Romans 8:3 will tell you that that is what grace is for and what it will do.

But we are now considering what Jesus said in the sermon on the mount. A close study of that sermon will show that it is all about righteousness, for righteousness covers all of man's conduct and character. The first sixteen verses of the fifth chapter of Matthew will set us straight in our ideas of what righteousness consists of. Then the rest of the chapter erects a correct standard of righteousness. It saves us from the error that men are prone to fall into that grace is a substitute for righteousness. Jesus did not come to destroy the law but to raise the standard higher. The law of Moses was a great improvement on anything that the world had ever had before. Moses went as far as it was possible to go with human nature what it was. Now what the law could not do because it was weak through the flesh will be done by the Lord Jesus who comes to fortify men for higher living.

So Jesus takes up several specific requirements of the Mosaic law and shows that they do not go far enough and reach high enough. He raises them to where they ought to be. As examples of this he tells us what Moses said about murder; then about adultery; then about perjury or false swearing; and then visiting punishment on those who injure us. In each case he goes along with Moses all the way, and then goes further than Moses. We are not only not to kill but not to allow ourselves to cherish the feeling of hatred that leads to killing. We are not only not to commit adultery, but not to allow the thoughts in our minds that lead to adultery. Nay more, that the evil desire is sin as well as the act. And in the matter of perjury we are to be so careful of the truth that we will not need to confirm our statement by an oath. And so far from avenging ourselves on the person who does us wrong, we are to love him, pray for him, and do him all the good we can. In every case the standard is raised to a point that men had never conceived before. We are to be perfect as our Father in heaven is perfect.

But there is another quality which is necessary to righteousness as Jesus teaches it. It must not be conduct that meets the approval of men, nor done to secure their praise or good will. It must be done to meet the approval of God. In other words the motive for the action is an essential quality in it. That determines whether

it is right or not. The same act may be good or worthless according to the motive which prompts it. We are not to do our righteousness before men to be seen of them.

This requirement of right motive he illustrates in three ways, or in three religious acts; in giving alms, in praying and in fasting. These things have no value in the sight of God if they are done to secure the approval of men. But this matter of motive goes deeper than merely the performance of certain religious rites or practices. It enters into the very purpose of living. We must not make the mistake of thinking that life consists in making a living, in making provision for our bodily needs. It has a deeper meaning than that. We are now to make it our prime business in the world to establish the kingdom of God and to see that his righteousness obtains among men. Laying up treasure must not supplant this. Concern for food and raiment must not interfere with this. To let anything come between us and the business of the kingdom of God is to miss the whole meaning and purpose of life. It is to be blinded, or have our eyes so injured as to give us a false sense of values, and to produce utter darkness. It is to make a man grope in darkness all his days. How terrible is the darkness! But to seek first God's kingdom and his righteousness is to put everything in its right place, to find the meaning of life and get all its benefits.

The seventh chapter of Matthew is application of the general principle of righteousness to the everyday affairs and experiences in life.

—BR—

YE ARE THE LIGHT OF THE WORLD

Those words of Jesus were spoken at a time when hatred and strife were rife in the world. The world was in darkness and stood in great need of the light. Nations were at war with one another, and one fater another they were falling under the march of the Roman legions. In Palestine, among the Lord's chosen people darkness was oppressive. Jesus came to them who sat in "the region and shadow of death." To those who sat in darkness a light sprang up.

We are facing world conditions today quite similar. Hate is gendered on every hand. The peace of the world is destroyed in Europe and Asia. We speak with fear lest the light of civilization go out. But the words of Jesus are still ringing in our ears: "Ye are the light of the world."

This must be true of Christians everywhere; not only in the nations which are at peace but in those suffering the horrors of war. It is for Christ, the truth of the gospel, the grace of God us to exemplify and demonstrate the faith of in our lives. The more difficult it is, the more needed it is. And the more effective it will be in the end.

There are doubtless many true Christians in the war-torn countries. But there are many of these lands in which religion is a mere counterfeit. Russia fell because its state religion was a sham. Poland fell because its religion was a counterfeit. And there are others due for a thorough house cleaning. There are a "few names" in all these lands who hold to the truth. And they are the light and hope of the world.

—BR—

Pastor L. B. Cobb reports a joyous day at Union Sunday, Oct. 22. There were four additions by letter. In the recent S. S. Training Course, under the direction of Supt. J. L. Lewis, the pastor taught "What Baptists Believe." There were 47 enrolled, 31 met requirements for credits and fifteen with perfect attendance. In the Primary department under Mrs. L. W. White there was a hundred percent representation.

A Chinese preacher tells the following story: "A man who had ten coins went down a lonely road and on the way advanced to meet a poor beggar asking alms. He was touched by the pitiable sight and gave him nine of the coins. The beggar instead of being thankful, followed the good man to a lonely spot, overpowered him and stole the other coin." Are you robbing God in His tenth, after He has given you the privilege of using ninety-ninths for yourself?—Ex.

GOI

By A. L. G.

Our Text
I come, g
thyselt W
ing may
Our Mo
scribe."

SIMPS

We didn't
sociation un
ance was go
how to "mo
and Stanley
Church, wi
Harrington
tertaining.
their work
the EVERY
promises wh
fulfilled.

Simpson
EVERY FA
The subscri
as follows:
BULAH 59
torium 24;
3 R. F. D.
and 1 R. F.
NEW ZION
SPRINGS

HIN

"One of
the verdict
Association
the best ac
him make
the associ
dinner but
the rema
suspicious
tor, Rev.
Moderator
C. H. Sta
Several
EVERY
County th
the State
as follow
DAVIS M
DA 62;
UTICA 3
Northside
Salem 6;
Oakley 1
12; Jacks

WAL

Rev. P
He gets
causes ha
is the cl
like som
were ori
State of
help in
We w
the clai
there w
terest a
In the
Program
Walth
lows: T
SPRING

Jeff
church.
present
full. Th
day. If
first d
We fou

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

SIMPSON COUNTY ASSOCIATION

We didn't get to the Simpson County Association until the second day but the attendance was good. Moderator G. O. Parker knows how to "moderate." Rev. C. W. Black is clerk and Stanley Berry is treasurer. Goodwater Church, with their new pastor, Rev. S. B. Harrington leading, did an excellent job of entertaining. Several visiting workers presented their work and were well received. We explained the EVERY FAMILY Plan and have several promises which we shall remember until they are fulfilled.

Simpson County has several churches on the EVERY FAMILY list and all seemed well pleased. The subscriptions in Simpson County are listed as follows: PLEASANT HILL CHURCH 25; BULAH 59; Corinth 2; NEW HOPE 35; Sanatorium 24; BETHLEHEM 17; MAGEE 94 and 3 R. F. D.; ANTIOCH 28; MENDENHALL 60 and 1 R. F. D.; Braxton 1; D'Lo 3; Shivers 6; NEW ZION 21; PINE GROVE 11; KENNEDY SPRINGS 25.

HINDS-WARREN ASSOCIATION

"One of the best associations in years," was the verdict of those attending the Hinds-Warren Association. Incidentally, Secretary McCall made the best address on missions that we ever heard him make. Davis Memorial Church entertained the associations and not only served a delicious dinner but did it with system and dispatch. From the remarks of several members, we are suspicious that they are in love with their pastor, Rev. A. S. Johnston. Officers elected were: Moderator, A. S. Johnston; Clerk and Treasurer, C. H. Statham.

Several churches in the Association have the EVERY FAMILY Plan, thus giving Hinds County the largest circulation of any county in the State. Hinds County subscribers are listed as follows: CALVARY 623; CLINTON 129; DAVIS MEMORIAL 126; TERRY 71; BETHESDA 62; DANIELS 51; VAN WINKLE 43; UTICA 31; POCAHONTAS 18; SIWELL 12; Northside 7; Griffith Memorial 8; Raymond 7; Salem 6; New Salem 5; Edwards 2; Dixon 2; Oakley 1; New Hope 1; Jackson 13; Parkway 12; Jackson First Church 35; Vicksburg 18.

WALTHAM COUNTY ASSOCIATION

Rev. P. S. Rogers rates A-1 as a moderator. He gets on time and stays on time. Yet all causes have a good hearing. Rev. W. M. Bowman is the clerk and O. F. Magee is treasurer. Unlike some associations, the reports presented were original. The material sent out from the State office was used (as it is intended) as a help in preparing the reports.

We were given time before noon to present the claims of the EVERY FAMILY Plan and there was much interest. Several expressed interest and made some good promises.

In the afternoon we spoke on the Cooperative Program.

Waltham County has subscribers listed as follows: Tylertown 9 and 8 R. F. D.; CRYSTAL SPRINGS 23; Lexie 5; Dinan 12; KNOX 35.

JEFFERSON DAVIS COUNTY

Jeff Davis County Association met at Antioch church. Rev. S. L. Walker is pastor. We were present on the second day and the house was full. They said that more were there the first day. If so, they couldn't get inside. And the first day folk must have been small eaters. We found loaded tables. Officers elected were:

Moderator, S. L. Walker; Clerk, L. C. Burkett. By invitation the doctrinal sermon was preached by A. L. Goodrich.

All phases of the organized work were given plenty of time. We said a few words in behalf of the EVERY FAMILY Plan and expect more E F churches from Jeff Davis County soon.

Subscribers listed in Jeff Davis County are as follows: PRENTISS 133 and 2 R. F. D.; Bassfield 3; MT. ZION 8; Carson 12 and 1 R. F. D.; Bethany 1.

And thus ends the 1939 association season. We have enjoyed the fellowship and contacts and opportunities even if it has been a man killing job.

—O—



REV. E. N. PATTERSON

Pastor at Pelahatchie, Richland, Barefoot. Don't fail to read his article on "My Assistant Pastor."

MY ASSISTANT PASTOR

The Baptist Record is the best Assistant Pastor that the small church can find. If you happen to be pastor of quarter or half-time churches, or even full-time, you will have a very few times to present such great themes as missions, evangelism, stewardship, and others. But in every issue of the Record you find most of these themes touched on.

We believe that the Every Family Plan of the Baptist Record is one of the best progressive steps that any Baptist church in Mississippi could take. We have had the Record in every church that we have served while in Mississippi, and can say truthfully that it has stimulated the work of each church. On several occasions we have seen the finances of churches rise because of the Record being sent to every home. On one occasion when putting the Record in a church, to the extent of more than one hundred copies our finances the first month jumped up more than fifty dollars and did not go down after that. On another occasion we were preaching at a small church one Sunday afternoon a month. The offering was running around four dollars a Sunday. We put the Record in every home of this church, since then the offering has been over six dollars every Sunday. When I think of putting the Record in a church I do not think of its cost because it has always paid more than its way.

If you wish to become better informed about history then read books about history. If you wish to become better informed about world events of the day then read your newspaper. If you want your church to know about Baptist work at home and around the world then put the Baptist Record in every home of your church. The Baptist Record is the best paper in the state of Mississippi, for Mississippi Baptists to read.

—E. N. Patterson.

—BR—

Mr. W. E. Walker, an alumnus of Union University, recently pastor of Cotton Valley Church, Louisiana, becomes Executive Secretary of Dodd College.

If you have not seen the Baptist Orphanage, the Mississippi Baptist Hospital, Mississippi College, or Hillman College, now is a good time to visit them when you come to the Convention in Jackson Nov. 14-16.

The American Ambassador to Japan recently spoke out plainly and boldly to acquaint the Japanese government and people with the disfavor of the American people which has been provoked by the barbarous war against China. At first the Japanese seemed to resent this, but later were showing signs of sitting up and taking notice.

Pastor J. B. Quin reports a good meeting at Summit with good congregations all the way through, and fine interest to the end. Pastor F. K. Horton of First Church, Columbia, preached and did it well. There were eleven additions, three of them by baptism. Seven others were baptized who had been received just before the meeting.

Rev. Robt. E. Lee has been called to the pastorate at Flora. He is a Mississippian who graduated from Mississippi College and from the Louisville Seminary. He comes the first of December from Southhampton Church, Owensboro, Ky. We welcome him back to Mississippi.

Messengers coming to the Convention who want a room at a hotel may write directly to the hotel. Rates are published again this week. Those who prefer to stay in private homes may do so by paying \$1.00 per night, or with two in a room, 75c each. Write to Mr. I. S. Barnes, c/o Calvary Baptist Church.

Editor L. L. Gwaltney in the Alabama Baptist makes several suggestions as to how Howard College can be made a bigger and better asset to the denomination. At least one of these is applicable and appropriate to other colleges. It is: "That a man should be permanently employed to give the college his full attention in the field. He should visit all of the general meetings of the Baptists and speak in the churches, great and small, strong and weak, as far as possible. The preachers have already been won to the support of the college; the churches are also being rapidly won and the process must continue on until all of our people are in deep sympathy with the college."

We are witnessing today an exhibition of international anarchy. International law is a term of very indefinite meaning and varied interpretation. There is no universally accepted standard of conduct among nations; and no way of enforcing international agreements except by superior force of individual nations. Consequently treaties and pacts among nations are lightly regarded and often broken with impunity. The degree of moral development is so different in different nations that it is difficult to make simply moral sanctions effective and agreements binding. Each nation is more or less a law unto itself. We see no way of remedying this situation until all nations agree to cooperate in punishing the guilty. In other words there must be some court of international justice. In frontier days in this country every man was a law unto himself. Then groups took the law into their own hands. Came the regulators, night riders, Ku Klux Klan et id omne genus. The mob is a hangover from such conditions. But everybody recognizes that such conditions are temporary and transitory. They cannot continue in an orderly world. There must be recognized some central authority which all will recognize. International relations have not emerged from these barbarous frontier conditions. Law means taking the enforcement of justice out of the hands of the individual and putting it into the hands of the state. International law means that the enforcement of international justice must be taken out of the hands of the individual nation and put into the hands of a body that is representative of all. The idea that this is an infringement of national liberty is no more true, than taking the enforcement of justice from the individual, and taking it to court, is an infringement of personal liberty. No man today may inflict an eye for an eye. And the time will come, must come when vengeance must be taken from a nation and put into the hands of an international court.

CONGRESSMAN WILL M. WHITTINGTON
Enthusiastically and Unqualifiedly Favors
Mortmain Constitutional Amendments

Statement in Support of Mortmain Amendments
By Will M. Whittington

The Mortmain Acts were passed in England more than two hundred years ago primarily to prevent lands and other property from getting into the possession and control of religious corporations. The increasing land holdings of the church prevented the transfer and taxation of lands.

England is a small country and the land area is circumscribed. The conflict was between the Crown and the Lords on the one hand and the church on the other hand. The Acts date from the time of the Norman conquest. The old Statutes of Mortmain were greatly modified and substantially repealed in England by the Acts of 1888 and 1891. They, do not, therefore, obtain in England where they were in force for 150 years.

There was never the same reason for Mortmain acts in the United States. Churches had not acquired unreasonable areas of lands and the United States is large and lands have always been comparatively cheap.

The existing Mortmain provisions of the Mississippi Constitution follow the old English statutes. The reason for these statutes long since ceased to exist in England and there was never any sound reason for them in Mississippi. If modified in England they should certainly be modified in Mississippi.

Two-thirds of the states have no restrictions whatsoever respecting the bequests of property to religious or charitable institutions. The remaining states have limitations as to the time, amount, and taxation of the bequest. Mississippi is the only state where such bequests are void both by the Constitution and the statute.

The original purpose was to prevent large land holdings by the church, as I have stated. Other reasons assigned were to prevent death-bed gifts and bequests.

Personally I am in sympathy with statutes that prevent a person not generous at his own expense from being generous at the expense of his heirs. I believe that bequests should be safeguarded and that heirs should be protected. I have always advocated a modification of the Mortmain acts and I gladly join with the friends of churches, hospitals, denominational schools and charitable institutions in urging the voters of Mississippi to ratify the proposed amendments.

Gifts and wills beneficial to the public should be encouraged. Those in possession of wealth should have an opportunity to provide for religious, charitable and educational purposes. Foundations can be utilized to alleviate suffering. Denominational institutions can experiment. It is difficult for state and governmental institutions to promote research and discovery. Endowments to aid humanity should be promoted.

The state has an obligation to the unfortunate. Religious and denominational hospitals, orphanages, schools and colleges lessen the tax burden of the states and contribute to the progress and welfare of the people. I believe in the separation of the church and state, but I do not believe in the separation of religion from education.

As I have stated, the proposed amendments provide safeguards that completely answer any and all arguments against the modification of the statutes. Death-bed gifts and bequests are prohibited. The will must be made 90 days before death. A person with a wife, husband, child, or descendants is limited to devising not more than one-third of his estate. Lands remain subject to taxation; lands acquired must be sold within ten years from the date acquired.

In almost every state except Mississippi there are outstanding institutions that have been made possible by gifts and bequests. These gifts have been permitted from the days of the Colonies. Duke University in North Carolina, and Princeton University in New Jersey were made possible because no statutes of mortmain obtained.

THE WORLD CRISIS AND RELIGIOUS LIBERTY

Rufus W. Weaver, LL.D.

Evangelical Christianity faces the most serious crisis in all history. The civilized world is witnessing the growing dominance of organized forces that seek the destruction of those social institutions and agencies that have safeguarded and encouraged the spread of the evangelical faith.

Evangelicalism prospers only when the forces of government are not inimical to the preaching of the Gospel. Totalitarianism, whether it be religious, as it is in Roman Catholicism, or governmental, as it is in Soviet Russia, seeks the destruction of the religious liberty that preconditions the free preaching of the Gospel of the grace of God.

The changes in the attitude of the ruling powers during the past decade should awaken the Evangelicals of America from their lethargy and somnolence. No generation of Christians has ever confronted a crisis so great or so alarming.

The leaders of the Reformation challenged the totalitarianism of the Roman hierarchy, and, excepting the Anabaptists who were overwhelmed, lent their support to the theory of the divine right of Kings and established in the lands that became Protestant the union of Church and State. In 1600, ninety million of the population of Europe remained either Roman or Greek Catholic while ten million had become Protestant.

Two centuries later the European population had grown to be 190,000,000, of whom 120,000,000 were Greek and Roman Catholics; 60,000,000 were members of some State Protestant Church and 1,000,000 belonged to Free Churches, bodies that had repudiated the authority of the Roman Pope, had refused to unite with the State Church and who sought to order their polity in harmony with the teachings of the New Testament. Monarchs, claiming absolute power, ruled over 140,000,000 while 30,000,000 had acquired certain human rights under constitutional monarchies and 20,000,000 more were citizens of republics.

The stars in their courses were fighting for human liberty, but the achievement of that liberty came slowly.

One hundred and twenty years later, 1920, the European population had increased to 470,000,000; Greek and Roman Catholics numbered 330,000,000; Protestant members of State Churches, 70,000,000 and Free Churchmen, 50,000,000 and of these 110,000,000 were ruled by dictators; 80,000,000 by absolute monarchs, 110,000,000 by constitutional monarchs and 170,000,000 were citizens of republics.

Seventeen years later, 1937, the population had grown to 550,000,000 of whom 400,000,000 were ruled by dictators; 70,000,000 by constitutional monarchs and 170,000,000 were citizens of republics.

The Greek and the Roman Catholic populations of Europe, between 1920 and 1937, show little net change, but the confessedly irreligious population increased from 20,000,000 to 90,000,000, while the growth of Europe's total population was only 80,000,000. In 1920, outside of Russia, the organized attack upon all religious institutions had not been inaugurated; in 1937, 220,000,000 Greek and Roman Catholics, out of a total of 330,000,000, lived in countries whose dictators were in open conflict with their ecclesiastical claims. The State Churches show a loss of 20,000,000 while the Free Churches report no increase. These figures are furnished by the Foreign Policy Association.

Since 1937, seven countries, five republics, one constitutional monarchy and one federal corporate state, with a total population of over 94,000,000 have come under the sway of dictators, making a grand total of nearly 500,000,000 or one-fourth of all living humanity—and not one of the modern Caesars is favorable to our evangelical faith.

The most disturbing feature of this astonishing I trust that the amendments will be adopted, and I urge the voters of Mississippi to be vigilant to secure their passage.

ing change in Europe is the impact of these recently formed governments upon religion. The Neronian and the Decian persecutions fade into insignificance in comparison with the regimentation, persecution and destruction, practiced upon Jews, Catholics, Protestants and Baptists by these dictators who occupy the seats of the mighty.

Russia, in 1932, inaugurated a five year plan for the liquidation of Christianity. "By May 1937, no church," so the authorities announced, "is to be left in the Soviet Union. God will therefore be expelled as a medieval relic from the territory of the U.S.R.R." Twenty years ago, there were 2,000,000 Baptists in Russia; today we do not know with certainty that any survive. The Jews have been in Germany the greatest sufferers. In every European dictatorship, organized religion is permitted to function, only on condition that it shall be subservient to the state and carry out, even though religious convictions are violated, the will of the ruling tyrant.

Our liberties in America are not endangered unless the dictators unite, and this is happening. Stalin and Hitler, with Mussolini standing by, are now defining their terms of peace in Europe. If the struggle goes on, France and Great Britain will risk, not only men and treasure, but their national existence. The suddenness with which the dictators have brought under their tyrannical power one-fourth of mankind sends a shiver throughout the civilized world, and the boldness with which they name the conditions under which they will order their forces on land and sea, in air and under sea, to desist in their work of destruction, compels thoughtful people everywhere to visualize the gulf into which the whole of western civilization may be plunged.

Religious liberty, beaten and robbed, by thieves bearing the name of dictators, now lies stripped and helpless. Shall Christian America, like the priest and the levite, pass by on the other side? When the Baptists of Rhode Island met in 1777, Poland was being divided by Prussia and Russia, and these eighteenth century Baptists passed the following: "What man can look into the present state of Poland without a mixture of grief and indignation, while he beholds that unfortunate people deprived of their liberties and their country divided between the Empress of Russia and the King of Prussia. Most certainly He who hath taught us, both by precept and example, to pity the distressed, and to lessen as much as possible the miseries of mankind, could not mean us to be unconcerned at the distresses of our fellow-men." These sentiments, expressed by a Baptist body regarding the dismemberment of Poland in 1777, we believe to be the unexpressed sentiments of American Baptists, shocked by the dismemberment of Poland in 1939: "Grief, indignation and concern for the distresses of our fellowmen."

(Continued on page 11)

We have known a few people to whom pure milk was rank poison. We knew one who was similarly affected by butter. There was nothing the matter with the milk or butter, but the stomachs of these people had gotten a bad wrench in the past. So there seem to be a few people, just a few, to whom anything that appears in The Baptist Record upsets their whole intellectual anatomy. Poor fellows! Our subscription list today is larger than ever.

How would this work in America? We take this item from The Watchman-Examiner: In South India 45,000 Christians have adopted a 16-point program. Brevity but pointedness characterizes these tenets: No illiteracy, no filth in or around the house, every Christian's clothes clean, cleansing of tobacco from personal and social habits, no expensive feasts, no liquor, no excessive interest charges, no debts contracted through marriage, all disputes settled out of court, a cooperative in every village, no recreation that cannot be taken in the name of the Lord Jesus, one tenth of each one's income to the church, caste remnants wiped out, family prayers in every home, punctuality stressed, salute everyone in a respectful Christian manner.

Thursday, N
SUGGES
Calvary
Song Le
T
3:00—Cal
Blue Mount
3:05—Wo
3:20—R
Officers:
ness, H. L.
3:35—We
3:45—Re
port.
3:55—Pro
ports: Con
mission, D
Social Ser
4:10—Re
Movement,
F. Latimer
4:40—Ar
mittees by
tee on N
Presentati
nition of
4:55—Ar
7:00—W
7:15—Sp
7:20—R
and By-L
7:50—R
Miscellane
8:00—S
8:05—A
Beddoe,
Franks, C
8:45—C
Amory.
9:30—A
9:00—V
9:15—I
ness.
9:30—I
vention I
9:35—
A. McCa
10:05—
retary D
Five Th
School I
partmen
11:15—
11:20—
Beagle,
Jackson.
12:00—
1:30—
1:45—
cation C
1:50—
Patters
2:05—
ton.
2:20—
Blue M
2:35—
Holcom
2:50—
3:05—
4:00—
Work
Wyatte
4:20—
Society
4:25—
4:40—
ments.
5:00—
7:00—
7:15—
7:20—
tireme
8:15—

SUGGESTED PROGRAM, MISSISSIPPI BAPTIST CONVENTION

Calvary Baptist Church, Jackson, Miss.,
November 14-16, 1939.

Song Leader, W. W. Grafton, Hattiesburg

Tuesday Afternoon Session

3:00—Call to order by President L. T. Lowrey, Blue Mountain.

3:05—Worship, R. B. Gunter, Jackson.

3:20—Registration of Messengers; Election of Officers: Report of Committee on Order of Business, H. L. Martin, Senatobia.

3:35—Welcome Address, B. E. Jacobs, Jackson.

3:45—Response, Henry T. Brookshire, Gulfport.

3:55—Presentation and Distribution of Reports: Convention Board and Education Commission, D. A. McCall, Jackson; Committee on Social Service, D. L. Sturgis, Tunica.

4:10—Report of Committee on Brotherhood Movement, J. H. Street, Laurel; Address, Hugh F. Latimer, Memphis, Tenn.

4:40—Announcement of Committee on Committees by President; Partial report of Committee on Nominations, C. Z. Holland, Canton; Presentation of Resolutions for reference; Recognition of New Pastors and Visitors.

4:55—Announcements and Adjournment.

Tuesday Evening Session

7:00—Worship, J. F. Brock, Moss Point.

7:15—Special music.

7:20—Report of Committee on Constitution and By-Laws, W. M. Whittington, Greenwood.

7:50—Report of Committee on Committees; Miscellaneous Business and Announcements.

8:00—Singing.

8:05—Address on Foreign Missions, Robt. E. Beddoe, Wuchow, China, presented by J. D. Franks, Columbus.

8:45—Convention Sermon, J. F. Measells, Amory.

9:30—Adjournment.

Wednesday Morning Session

9:00—Worship, A. A. Kitchings, Clinton.

9:15—Reading of Minutes; Miscellaneous Business.

9:30—Report of Committee on Review of Convention Board Report.

9:35—Address on Convention Board Work, D. A. McCall, Jackson.

10:05—Departments of Work, arranged by Secretary D. A. McCall: Woman's Missionary Union, Five Thousand Club, Baptist Record, Sunday School Department, Baptist Training Union Department, Evangelism.

11:15—Singing.

11:20—Address on Home Missions, J. W. Beagle, Atlanta, Ga., presented by W. A. Hewitt, Jackson.

12:00—Announcements and Adjournment.

Wednesday Afternoon Session

1:30—Worship, R. D. Pearson, Macon.

1:45—Report of Committee on Review of Education Commission Report.

1:50—Discussion: Ministerial Education, M. O. Patterson, Clinton.

2:05—Mississippi College, D. M. Nelson, Clinton.

2:20—Blue Mountain College, L. T. Lowrey, Blue Mountain.

2:35—Mississippi Woman's College, W. E. Holcomb, Hattiesburg.

2:50—Clarke College, W. L. McMullan, Newton.

3:05—General Discussion.

4:00—Report of Committee on Denominational Work among Students of State Institutions, Wyatt R. Hunter, McComb.

4:20—Report of Mississippi Baptist Historical Society, J. L. Boyd, Meridian.

4:25—Address, P. I. Lipsey, Jackson.

4:40—Miscellaneous Business and Announcements.

5:00—Adjournment.

Wednesday Evening Session

7:00—Worship, D. O. Horne, Monticello.

7:15—Special Music.

7:20—Report of Committee on Ministers' Retirement Plan, C. J. Olander, Morgan City.

8:15—Music.

8:20—Address, The Hundred Thousand Club and the Cooperative Program, J. E. Dillard, Nashville, Tenn.

8:50—Singing.

8:55—Address, "Baptists Today and Tomorrow," E. P. Alldredge, Nashville, Tenn.

9:25—Announcements and Adjournment.

Thursday Morning Session

9:00—Worship, George H. Gay, Marks.

9:15—Reading of Minutes; Miscellaneous Business.

9:25—Address, The Baptist Bible Institute, W. W. Hamilton, Jr., New Orleans, La.

9:40—Address, The Southern Baptist Seminary, Edward A. McDowell, Louisville, Ky.

9:55—Address, "The Southwestern Seminary; The Evangelistic Crusade," L. R. Scarborough, Fort Worth, Tex.

10:35—Report of Committee on Review of Social Service Committee Report.

10:40—Discussion: Hospital Work, D. C. Simmons, Jackson.

10:55—Baptist Orphanage, W. G. Mize and Bryan Agmons, Jackson.

11:15—Aged Ministers' Relief, C. J. Olander, Morgan City.

11:25—Temperance, P. I. Lipsey, Jackson.

11:35—Report of Resolutions Committee. Report of Committee on Nominations, C. Z. Holland, Canton; Report of Committee on Time, Place and Preachers; Miscellaneous Business.

12:15—Adjournment.

—BR—

"SAFETY FIRST"

By Dr. J. H. Rushbrooke, President
of the Baptist World Alliance

—O—

In its own place the motto "Safety First" has its value. Its acceptance has done much to reduce road casualties. It is a good principle for the driver of a locomotive. It serves as a check on foolish financial speculation. One could add many other illustrations. But as a governing principle of life, it is insufficient and unworthy, and at times contemptible. "Duty" is a greater word than "safety," and he who shirks risk in the cause of duty is rightly branded as unworthy. The motto when misapplied may become an excuse for timidity and the refusal of obedience to "the heavenly vision."

There is danger of its misapplication not only by individuals but by churches and religious organizations. "Cowardice," said John Clifford, "is the top and bottom sin of society!" and the saying sometimes too evidently fits the attitude of Christian societies. There have been strange lapses of faith and courage—happily not many, and a sense of shame has now supervened—even on the part of British churches that hastened to reduce their activities to a minimum at the opening of war, as if the comforts of spiritual fellowship, the inspiration of preaching, and the religious training of the young, were less instead of more necessary. What specially concerns me, however, is that in the attitude of our Baptist World Alliance the "Safety First" attitude shall never be dominant.

Recall our past. If the Executive Committee of the Alliance had referred to the nervous fears expressed in letters and articles, it would have shrunk from going to Berlin in 1934. Not only would the prestige of the Alliance have suffered heavily, but (what is far more important) it would have failed to bear our witness for the Kingdom just where it was most needed, and the great assembly which impressed the world by giving in Hitler's own capital city clear and unwavering testimony against racial persecution, state control of churches, and militarism, would not be the historic fact it is.

Again, many letters and some articles insisted on the difficulty of going to Atlanta. Much embarrassment would be inevitable, we were told; even serious racial collision might occur. At times the doubters were extremely vocal. But again, the Executive Committee determined to be guided by faith and not by fear. There could arise delicate situations, we knew; but difficulties are opportunities, and to embrace them is to secure positions for new advance. The Atlanta Baptists

who were most intimately aware of the difficulties were resolute, white and colored alike, to give the world a demonstration of true fellowship. The Congress was held: the demonstration was given. Racial relations will be better through the coming days because we went. How much too, in the matter of quickening of evangelistic zeal throughout the earth, should we have lost if we had not gone!

The courageous policy is the policy for these days. Not a thoughtless or reckless actionism; all who know me know that while I stood for the carrying through of our plans for Berlin and Atlanta, I examined every difficulty as if I had been the most doubtful person in all the earth. Temerity is not a virtue; it may be as mischievous in one direction as lethargy or timidity in another. Nowadays I hear voices asserting that the Alliance can do little in war time, and recalling that in the great War it did practically nothing. It is forgotten that in 1914 it had not fully taken shape. It had not a single full-time officer; its eastern secretary could only give odds and ends of his time, for he was an official of the British Union; his western colleague could do even less, for he was only absorbed in his tasks as an editor, but far away from the centers of greatest need. There was already at that time a sense of our world-unity, but it had not yet become the deep and compelling conviction that it has become through personal contacts extending over the world earth. My experience of the first five weeks from the opening of the war has proved not merely that difficulties will once again present opportunities, but that already they have done so. This is no time for retreat. The highest ideals we have professed must govern our practice in the season of testing. Incidentally, we have to demonstrate the falsity of the oft-heard phrase that in time of war none but Quakers can do Christian work!

—BR—

THE CHALLENGE

—O—

Southern Baptists are challenged and do not realize it. Appeals which were made heretofore have lost their power. Our program is big enough if we are satisfied to resort to the same old methods; but our program is entirely too small if we can see that God is waiting to honor his plan if he can find a people with faith enough to cooperate with him.

We are in the same position as all other democracies . . . Needing a vision. Our problem is not new, it is the same problem that God's people faced in the time of Malachi, four hundred years B. C. "How to maintain public spiritual worship with God out of his place." A study of his plan for one week each year, as we do for our Sunday schools, B.T.U. and other agencies would discover hundreds and thousands of people willing and ready to cooperate with him; then our problems would be solved. We lack vision and faith. Baptists must blaze the way into a new day.

Yours for the exercise of the faith we have, so that God can trust us with more faith to be used.—L. G. Gates.

—BR—

Brother B. E. Jacobs has served as chairman of the Board of Deacons of Calvary Baptist Church for a quarter of a century. During all these years with the many progressing activities of the church there has never been any strife or division in the Board, and no appeal has ever been taken on any decision that he rendered. Brother Jacobs is now chairman of the Pulpit Committee.

A member of Raleigh church reports a gracious and successful revival led by Pastor James Thorn, with Prof. Ferrell Lowrey in charge of the music. The preacher seemed to bring just the messages needed. There were fifteen added to the church by baptism. President Holcomb of the Woman's College was present one evening with the quartet which greatly helped in the music. Brother Thorn has been here for twelve months and the church is thankful for his leadership. A love offering was given the pastor which was greatly appreciated by him and his family.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Y. W. A. FOCUS WEEK, NOVEMBER 12-17

This week will give the fostering circle and W. M. S. an opportunity to center attention on the young women in your church. Miss Currin gives us many practical hints as to activities of the week. Share your blessings received in Y. W. A. with the young women in a nearby church, seek to lead them to organize a Y. W. A.; throughout the year you can foster this new Y. W. A.—study the Manual together, observe Week of Prayer program with them, have social time together, help them secure proper literature, etc.

This week will afford opportunity for the W. M. S. to invite Y. W. A. members to visit the various circles, giving devotionals or otherwise helping with the program.

Focus Week should help all Y. W. A.'s to "center" their attention more effectively upon all phases of the work.

Why Didn't We Think of That? Hints for Y.W.A. Focus Week

How many times have you heard the expression, "Why didn't I think of that?" When you have read write-ups and heard in associational and state meetings what interesting and delightful things other Y. W. A.'s did to observe Focus Week, I imagine you said it down in your heart, too, "Why didn't we think of that?" In order to relieve you of all those misgivings, we present these activities which will not only focus the attention of the people of your church upon your Y. W. A. but will focus the attention of your members upon its importance and vitalize your organization.

Of course, plans have been made to set the week of November 12-17 aside for Y. W. A. activities. These plans may be emphasized not only among the present membership of your Y. W. A., but in B. T. U., young people's department of Sunday school, by bulletin board, etc., seeking to enlist all the young women of your church between the ages of 16 and 25 in this growing missionary organization.

These suggestions are not made with the idea of any definite special sequence in mind. You will simply adapt anything from these "hints" that you can successfully use to make Y. W. A. Focus Week a meaningful one in your church, college, or hospital.

First, there's no better week in the year than this to take an inventory. "Inventory of what?" you ask. Start with your meeting place. Where does your Y. W. A. meet? Always in some member's home? Wouldn't it be helpful to have a room at church set aside as "Y. W. A. Room"? Green and white curtains would be attractive and some industrious member might delight in appliqueing the Y. W. A. monogram on the white curtains. Get a large picture of the missionary for whom your Y. W. A. is named. Have it framed and place it on the wall along with the beautiful Watchword poster (Order from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala., price 15c, and the Look-Lift poster, price 25c.) This would be a splendid task for the social committee.

Then in this room the library committee could have a reading table with missionary literature or magazines, a bookcase, or at least a few shelves for missionary books. It might be the beginning of a missionary library in your church. Many girls have never read "Ann of Ava," "Splendor of God," "Lottie Moon," etc. These books would make a fine start.

This inventory could not stop here because your secretary or enlistment committee will

surely want all of the young women in the church who are not in the membership of the Y. W. A. Plan "pop-call" visits to enlist that other young woman during Y. W. A. Focus Week.

Every month, of course, is inventory month when it comes to Y. W. A. efficiency. Had you thought of taking inventory of your efficiency? Do it this week with the Standard of Excellence wall chart before you. Then you will be wise and get new stock where you are deficient.

Does the W. M. S. in your church foster a Grace McBride Y. W. A. (Hospital), or Ann Haseltine Y. W. A. (College) in your community? If so, include them in the social event of the week. It would be a good opportunity to get acquainted with these young ladies. An outdoor affair—wiener roast, steak fry, or ka-bob party would prove interesting and different. A banquet is always lovely and appropriate when carefully planned. If you prefer a banquet, get your committees to work. Have a real "dress up affair." Young women need to know that the church is the place to wear their prettiest frocks. Encourage it.

Had you thought of trying to be a 100% Y. W. A. in The Window of Y. W. A. subscribers? That's something really worth thinking of and accomplishing. Y. W. A. Focus Week offers a fine time to have that mission study class. Had you thought of a progressive mission study course? Have each hour's study at a different home or different church. European books are so interesting just now. We are reading so much in papers about the dark side of European affairs. Why not brighten the picture by studying about what Baptists can and are accomplishing there in Christ's name.

There are so many interesting things to do. Had you thought of presenting a missionary play at Prayer Meeting on Wednesday night? Order several plays which you think you might be interested in, select the most suitable, arrange with pastor and present it either on Wednesday night or on Sunday evening just preceding the evening service. The W. M. U. Year Book has many plays and pageants listed. The pantomime of the Y. W. A. hymn, "O Zion Haste," when well done is especially lovely and effective for Y. W. A. Focus Week.

Happiness does not come to those who plan only for themselves or for their organization, it comes when individual or organization has lost itself in service. Focus your attention upon those in your community who need uplifting spiritually. Plan suitable, worthy Personal Service and make this the climax of the week's activities.

Think how different your Y. W. A. would be if you transfer these hints to the realm of realities? You can do it because through Y. W. A., with young women—enlisted, interested and earnest—Christ's Kingdom will be advanced!

—Elma Currin, Associate Southwide Young People's Secretary.

Home Mission Poster Contest

At Y. W. A. Camp, Ridgecrest, last June, the Home Mission Board announced a poster contest for two designs for posters on the theme of the Home Mission Week of Prayer, March 4-18, 1940. The theme is "Christ's Compassion—Our Concern" (Matt. 9:35). The book presenting this theme, to be studied preceding the week, is entitled "Give Ye Them to Eat." Scriptures to be used during the week's program are: Mark 8:2, 3; Matt. 14:16; Luke 19:41, 42; Matt. 11:28; Jas. 5:2, 1, 6-10.

The Board desires the widest possible publicity to be given to this contest in all the Y. W. A.'s of the churches and colleges. The only conditions of the contest are: (1) That they present phases or aspects of the work of the Board; (2) That they be sent by December 10 to the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.

Prizes are: first place, \$15.00; second place, \$10.00 The winning design will be made into the poster for the Week of Prayer. Second place design will be used as cover design on some of the Week of Prayer literature.

—BR—

Attention messengers to the State Convention: "Except Jehovah build the house, they labor in vain that build it: Except Jehovah keeps the city, the watchman waketh but in vain."

After Poland was restored following the World War, the Roman Catholic church closed the Orthodox churches in Eastern Poland or turned them into Roman Catholic churches. Romanism is the religion of a majority of the Poles, and there as elsewhere they do not hesitate to persecute any other church where it is safe for them to do so.

Mahatma Ghandi, speaking of the prohibition in India says: "I count the loss of liquor revenue as of no account whatever. Let it be remembered that this drink and drug revenue is a form of extremely degrading revenue. The loss is only apparent. The removal of this degrading tax enables the drinker—and taxpayer—to earn and spend better. I put prohibition first because its results are immediate." How we wish that all who are members of Christian churches held the same views as Ghandi.

In an official opinion Attorney General Greek Rice says that if you go to the polls Nov. 2 and vote for candidates and do not vote for the amendment to the mortmain law, your vote will be counted against the amendment. Also you do not have to have a poll tax receipt. The officers in the election may give the voter information, but may not advise him to vote for or against the amendment. Read your ballot carefully, and place an X by the words "For The Amendmnet" if you favor it.

Pastor G. E. Wiley will be able to resume his work at First Church, Grenada, after two weeks more of vacation, according to his physician. Last Sunday morning the editor preached for him to a good congregation. The pastor was in charge of the service, but is saving his strength. Here we had fellowship with a number of old friends, and they are reading the Record. The pastor's wife used to hear the editor preach when she was a little girl at Clinton, the daughter of Rev. and Mrs. C. E. Welch.

Mississippi Baptists need a challenging program. We need an adequate program. We need an enlisting program. We need a democratic program. All of these needs are provided in the divine program. Have we the faith to accept such a program? Our executive committee will doubtless present an enlarged program, which we will doubtless accept and undertake to put it into practice. But how fine it would be, if we would accept God's plan . . . "Bring ye all the tithe into the storehouse and prove me now herewith saith the Lord of hosts." Have we the faith to prove Him? Our Master had occasion to say, "O ye of little faith" just enough to make them uncomfortable and not enough to make them happy. Yours for a divine program, L. G. Gates.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Cor. Secretary
P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter, April 4, 1911, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All other notices will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 23 Park Drive, N. E., Atlanta, Ga.

DOING THINGS WITH THE FIVE THOUSAND CLUB

Keeping Faith With Those Who Had a Vision and Were Obedient to That Vision—By J. W. F.

When you join the Five Thousand Club you share with others in the achievements of Mississippi Baptists.

Mississippi Baptists have a glorious heritage in our institutions. Our appreciation for this heritage, is expressed by our membership in the Five Thousand Club.

Have you figured what your Five Thousand Club dollar does? Think of the influence of our schools in the lives of the thousands who have gone to the uttermost parts of the earth with the gospel message. Think of the thousands won to Christ by those who have gone from our institutions. The Five Thousand dollar has a part in all this, and besides pays one dollar debt and one year's interest.

I know of no place where a dollar counts for more than the Five Thousand Club dollar.

Where the Five Thousand Club is included in the budget of the church there is needed a live Five Thousand Club for individuals who desire to have a part personally in the achievements of Mississippi Baptists.

The Five Thousand Club is different from other clubs in that it costs more not to have it, than it costs to have it.

In some of our associations, Five Thousand Club chairmen were selected. This associational chairman is a very important officer. His duties are to promote the Five Thousand Club work in all the churches of the association. There should be a county or associational chairman in every association.

Pastors will gladly cooperate with the associational chairman in the organization of Five Thousand Clubs in all the churches.

Think of it, more than fifteen

hundred churches in Mississippi. Think of it, a live and active Five Thousand Club in each church.

I want to present a cross of blue ribbon to the chairman of the first association in Mississippi who organizes an active Five Thousand Club in every church in the association. Who will claim this honor? Yes, it can be done.

Your pastor is very much interested in the Five Thousand Club and will gladly assist you in the organization and operation of the Five Thousand Club in your church.

Membership cards can be had from brother McCall, box 530, Jackson, Miss. State the amount wanted.

Five Thousand Club members are requested to pray daily for all our work and for each other. We unite in prayer, in service, in the giving of our dollars, as we lift debt from our investments. This is a peculiar and singular privilege of Five Thousand Club members to share with others in this great common cause.

SIX WITNESSES

Jackson, Miss., October 29.—Most of Mississippi's political leaders had today approved the campaign to revise the state constitution in the general election November 7 to allow wills to be made in favor of church-related institutions.

Leaders endorsing the movement include Governor Hugh White, Senators Pat Harrison and Theo. G. Bilbo, Congressman W. M. Whittington, Thomas L. Bailey, former speaker of the House of Representatives, and Lester Franklin, recent candidate for governor, and others.

Here are excerpts from what they say about modifying the Mortmain laws:

Governor White: "The amendments were submitted by more than two-thirds vote of all the members of both houses of the legislature at the 1938 special session. They do not repeal the Mortmain laws, but simply modify them so that benevolently disposed persons may, under reasonable restrictions and limitations, leave property by will to church institutions."

Senator Harrison: "It seems to me that in keeping with justice and progress, this amendment should be adopted. It is my sincere hope that the amendments will be ratified in the November election, and the committee has my best wishes and hearty cooperation in conducting its campaign."

Senator Bilbo: "It would seem that since no injury to the public interest has been observed in any of the thirty-six states which do not have Mortmain Laws, that the citizens of Mississippi, under the limitations provided, should be permitted to make bequests to churches and church institutions for the support of orphans, the healing of the sick and the Christian education of our youth."

Thomas L. Bailey: "If this amendment is passed, church schools, church orphanages, and church hospitals will in the years to come be strengthened and enabled to do more

for unfortunate humanity. No wrong or injury can ever be done to a member of a man's family by the adoption of these amendments."

Lester Franklin: The two amendments, in the restrictions they contain, adequately protect the interests of the people." Voters should be informed that one voting in the election who omits to vote on the amendments is counted as voting against them, and that in the general election poll tax receipts need not be carried to the polls.

Will Whittington: "I unqualifiedly endorse the two amendments and urge the voters of Mississippi to be vigilant to secure their passage."

B.S.U. CONVENTION, STATE TEACHERS' COLLEGE

The B.S.U. State Convention that was held on our campus October 20-22 was a great success. There were 22 colleges represented, not counting our hosts, M.W.C. and S.T.C. We had 309 delegates to register at the beginning of the meeting. Citizens of Hattiesburg, M.W.C., and S.T.C. should be congratulated for their loyalty to every phase of the convention.

Our theme was "Above all, Christ." The meeting opened Friday afternoon at 5:45 with a banquet in the S.T.C. dining hall. At 7:30 in the main auditorium special music was led by Felix Arnold, assistant pastor of the First Baptist Church of McComb. At 7:45 Dr. J. B. George, president of S.T.C., and Mr. R. F. Bass, business manager at Woman's College, delivered the welcome addresses to our visitors.

Dr. J. D. Grey, pastor of the First Baptist Church of New Orleans; Bill Marshall, Texas State B.S.U. secretary; Rev. D. A. McCall, secretary of the Baptist State Board; Dr. J. W. Middleton, pastor of the First Baptist Church of Clinton; Dr. W. E. Holcomb, president of Mississippi Woman's College; Lucy Carleton Wilds, Young People's leader of the B.Y.P.U.; and Mrs. Charles H. Dean, Jr., of Jackson, Miss., were the main speakers on the program.

Sunday morning at the eleven o'clock service there was approximately 900 people present. At the close of this service more than 200 dedicated their lives to the Lord, and one student on our campus surrendered to Christ and joined the church Sunday night.

We are happy to say that this is one convention no accidents, no one hurt, no one fainted, and if anyone got mad it was not manifested. All who attended seemed to go away with a joyful song in their hearts. Since the convention adjourned, I have received many letters from our visitors stating how much they enjoyed the convention and how they appreciated the hospitality and liberality of the citizens of Hattiesburg and the two colleges.

—Chester S. Moulder.

Ladies' Lovely Silk Hosiery
5 Pairs \$1.00 prepaid, slightly imperfect. 2 Pairs Full Fashioned Hosiery prepaid \$1.10. Write for free color card.

AMERICAN HOSIERY CO.,
Box 562, Lexington, N. C.

MY CONVERSION AND CALL

"When I gave up the stubborn fight,
On that joyous summer night,
Jesus saved my sinful soul;
And made heaven my future goal.

I said, Lord, help me to obey Thy voice,
And always make Thy will my choice.

He said, Truly thou art My son,
This night thy soul have I won.

Later on He called to me,
And said I have need of thee;
I want you to preach to men,
Plead and pray lost souls to win.

I said, Lord, I can't be a preacher,
He said, Don't fear, I'll be your Teacher.

I said, But I won't know what to say,
He said, My child I'll go all the way.

I thought of His life and death for me,
And said Lord I'll preach for Thee.
I thought of His hands the nails went through,
And said, Lord, I'll live for You.

I thought of His face that was spat upon,
And said I am Thy obedient son.
I thought of His bleeding, thorn-crowned brow,
And cried, "At Thy feet I humbly bow."

Then peace came to my troubled heart,
The kind of peace that will ne'er depart.

I said Lord I'll do my best,
Then came joy and peaceful rest."
—B. L. Mohon.

Man in Uniform: "Good morning. I'm from the electric company, and I understand there's something in the house that won't work."

Mrs. Jones: "Yes, there is; he's upstairs."

June Bride: "But isn't 25 cents a pound a little high for chickens? The store across the street advertises them for 21 cents."

Butcher: "Do his chickens have the feet on?"

June Bride: "No-o-o."

Butcher: "Well, that explains it. When we sell chickens we give you the whole thing."

666 relieves
misery of
Colds
LIQUID-TABLETS
SALVE-NOSE DROPS fast!

DON'T NEGLECT SLIPPING FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, goeey, pasty taste or feeling. Get FASTEETH today at any drug store.

Communion Ware of Quality
Best Materials
FINEST WORKMANSHIP
ALUMINUM OF SILVER PLATE
Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Dept. E. 1107 McGee St., Kansas City, Mo.

Sunday School Lesson

Prepared by
By BRACEY CAMPBELL

Lesson for November 5 RIGHTEOUSNESS IN THE KINGDOM

Lesson Texts: Matthew 5:17-6:18

Introduction: It does us good like a medicine to read a passage like this in the realization that our Lord is herein describing the character of men who meet the standard by which He measures recruits who would join His army, immigrants who would become citizens of His kingdom. He wants all men, but He does not want them on just any terms. The loftiest demands and the most searching that were ever made of men are herein made by the Lord of those who seek entry into His kingdom. Please do not begin to tell me that the Lord was speaking only of the ideal subjects of an ideal kingdom, or that, somehow, He did not mean what He says here, or that He was laying down a law which has no application to this age, this gospel age. If He had been doing any of those things, He would have said so, but far from doing any such thing, He listed nine characteristics which distinguish the citizens of the kingdom: they are poor in spirit; capable of being sorry for sin and unrighteousness wherever they find it; meek; eager for righteousness; merciful; pure in heart; pacemakers; persecuted; and so confident of the goodness of God that they can rejoice at the jibes and reproaches of their fellows. And of these men He says to His disciples as representatives of the class He has described: "Ye." I. What Jesus Called His Followers.

1. "Salt of the earth," that which saves from corruption, and the only preservative which will save the world from corruption. The methods by which the salt saves, as by being brought into contact with that which it is desirable to save, that the salt is useful only as it is used, and that there are conditions under which it becomes utterly useless, all have point in the declaration, "Ye are the salt."

2. "Light of the world." Elsewhere he said, "I am the light of the world." See how He here honors His disciples by declaring them to be what He is in lofty function. He sets them with Himself in honorable and lofty station, and assigns to them the glorious work to which under the Father's appointment He devoted Himself. "I am the light. Ye are the light." And the work of the light is to shine away the darkness.

3. "A city set on a hill." His disciples are lifted up above their surroundings, so that travelers from afar can see them and in them see the beauty of the holiness of their Lord.

II. The Demands of the Law.

1. Fulfillment. "I came not to destroy the law or the prophets." All things prescribed in the law must be accomplished.

2. To be preserved and perform-

ed inviolate. Read verse 19.

3. An exceeding righteousness. Ye citizens of the kingdom of Jesus must attain a righteousness exceeding that of the Pharisees, or ye cannot enter the kingdom in reality.

How are these demands to be met? The righteousness which exceeds the righteousness of the scribes and Pharisees is God's own righteousness, and it is attained only in union with Christ. When through faith in Him, men are lifted into Christ's righteousness, then they have done something loftier and better than the abrogation, the destruction, of the law. They now live in the power of a life which supersedes, includes, if you will, but rises above the law, as superstructure is above hidden foundation, as the rich scholarship of the savant is above the alphabet.

III. Motive Behind Outward Act.

The command takes account of the outward act. The command is, "Thou shalt do no murder," but the man who harbors the thought of murder, who in a spirit of malice and lust for revenge gloats over possible plans to commit the act, is already a murderer at heart.

The law had been so interpreted as to provide that, if one man put out another's eye, the injured man might put out his assailant's eye. If a man in a fight knocked out his antagonist's tooth, the injured antagonist had the privilege of knocking out the other's tooth.

The Lord changed all this by declaring that the way to victory is along the path of love. Love your enemies. Did you hear of a case in which love turned an enemy into a friend? If you did not, then you were never converted. It is the love of God the Father in Jesus which turns enemies into friends, strangers into children of the Most High, and aliens into citizens of the heavenly kingdom.

IV. The Demand for Sincerity.

Matthew 6:1-8.

This passage sets forth the demands of righteous conduct. "Take heed that you do not do your righteousness before men that you may be seen by them." You may have to do some of your righteous deeds before men, but be sure that you do them not in order to be seen by men. If you do your good deeds before men in order that men may see you, they will see you, and your reward will be that they see you. You did your good deed that men might see you, and their seeing you is the pay you did your good deeds to get, so when men have seen you, you have been paid; hence, God owes you nothing. You were not working for Him, anyhow. Now, there are a number of things which it is right to do, many righteous things which one may do.

1. Almsgiving. When you give alms for the Lord's sake, make no big to do about it. Well, if you do make an ado about it in order to attract attention of men, you have not done it for the Lord's sake anyhow, but for your own, and in the notice which you have attracted, you have received your pay for doing it.

2. Prayer. Now, prayer is a righteous act, an activity in which it is right to engage, a man can-



What the president of the Texas Baptist Convention, Dr. J. Howard Williams (left) Amarillo, Texas, is discussing with the president of the Mississippi Baptist Convention, Dr. Lawrence T. Lowrey, also president of Blue Mountain College, during the recent visit of Dr. Williams to the college is not much of a mystery when one realizes that Miss Martha Gene Williams, the young lady in the picture, a student at Blue Mountain, is Dr. Williams' daughter. Mrs. N. D. Timmerman of Clarksdale is the sister of Mrs. Williams.

not fulfill all righteousness without praying. But a man can say a lot of pious words in the form of a petition or a list of petitions without praying at all. Prayer is a conversation between the praying heart and its God, but you have heard prayers which were not prayers at all, but pious speeches made before a crowd, and designed as though addressed to God; but, because they were sent by such messengers as Pride, Self-laudation, Love of Learning, Desire for Applause, never even got into the Throneroom.

I assisted a dear brother now gone to glory in a meeting once, but my preaching did not suit him. He wanted me to strafe the Methodists, and I neglected to do it, so he adopted the expedient of leading in prayer at every service, and his prayers were not prayers at all, but polemics against the hesesies of Arminius, and stout defenses of the gospel as the dear old sectarian saw it.

3. Fasting. This does not mean to me a voluntary abstaining from food merely, though I may be wrong about it. I think of it as the disuse of anything innocent in itself, with a view to spiritual enrichment. When one turns aside from the use of something to the

use of something else the use of which helps the soul to grow more when a man abstains from the consumption of food, for instance, that his heart may the better feast upon Christ, then is he fasting indeed. When I abstain from the use of food because I have eaten too much of late, and am suffering a consequent headache, I am not fasting in the sense in which the Lord uses the word here.

—BR—

Miss Lois Brimm, Memphis, Tennessee, was elected first vice-president of the Mississippi Baptist Student Union at its recent meeting with the State Teachers College at Hattiesburg. Miss Brimm is the president of the Blue Mountain College Baptist Student Union.

—BR—

SUBSCRIBE TO THE BAPTIST RECORD

Raise MONEY ... Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's METAL SPONGE

Pull the Trigger on Lazy Bowels, and Also Pepsin-ize Stomach!

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

Vegetable Laxative Has Important Points

Most people want a laxative to do three things: (1) act punctually, (2) act thoroughly, (3) act gently.

Here's one that usually fills all three requirements when the easy directions are followed. It's an all-vegetable product whose principal ingredient has medical recognition as an "intestinal tonic-laxative."

This ingredient enables BLACK-DRAUGHT to impart tone to lazy bowel muscles. And it is the main reason for the punctual, thorough relief from constipation that most often follows next morning after you take BLACK-DRAUGHT. The millions of packages used prove its merit. 25 to 40 doses: 25c.

EYE COMFORT

Relieve irritation due to over-use, exposure to Dust, Glare

JOHN R. DICKEY'S EYE WASH
OLD RELIABLE
Refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.
DICKEY DRUG COMPANY, BRISTOL, VA.



Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

V. B. S. Facts and Figures

The Vacation Bible school season is over, the reports are in, and there was a 53% increase over 1938. We had 281 schools this year as compared with 184 last year.

The total enrollment was 21,855; the average attendance, 16,875; total cost (only 162 schools reported this item), \$1,987.29; average cost per school (on the 162 reporting cost), \$12.26; total mission offering, \$339.61; conversions, 356; total number hours, 4,994; average number hours per school 17.7; average number days per school, 6.67.

Regarding the cost, practically all of the larger schools reported this item, but almost none of the smaller and less expensive schools did. Many of these did not spend but very little where the books were borrowed from the Sunday school department without cost.

Also, the number of additional hours of Bible study and helpful work done in these schools was about the equivalent of four months in Sunday school, with the time given each Sunday for this. This certainly makes a valuable addition of time. Note also the number of professions of faith in Christ in these schools—356.

Another encouraging fact is that the Vacation school fits well into the program of any church whether large or small. Some think it is for the large church only, but the records show otherwise—that it is for all regardless of size or location.

We find that 87 schools had an enrolment under 50; 126 had an enrolment of from 50-99; 46 had an enrolment of from 100-149; 14 an enrolment of from 150-199; 3 (Columbus-First, Greenwood-First, Salem in Walthall County) had an enrolment of from 200-249; (3 (Jackson-First, Jackson-Griffith Memorial, Tupelo-First) had an enrolment of from 250-299; one (West Laurel) had an enrolment of from 300-349; and one (Calvary-Jackson) had an enrolment of from 350-399. West Laurel was the only school that had an average attendance of more than 300.

Thus we find that 213 of the schools had an enrolment under 100—proving that it makes it appeal to the small church just as well as to the large one.

On the standard grading Calhoun City, Clarksdale, Okolona, Maben made AA rating; Calvary-Jackson, Ackerman, Morton, Magee's Creek mission made A rating; Laurel-1st, Tupelo-First, Vicksburg-First, Oxford, Senatobia, Union made BB rating; Magee, and Macedonia in Lebanon association made B rating.

The leading associations, with the number of schools in each, are: Hinds-Warren, 14; Choctaw, 13; Jones and Deer Creek with 12 each; Walthall and Carroll with 10 each; Lawrence, 9; Gulf Coast, Lauderdale and Neshoba with 8 each; Greene, Rankin, and Simpson with 7 each; Clarke, Copiah, Leake, Le-

banon, Oktibbeha, Pearl River, and Scott with 6 each.

Last year only 7 associations had 6 or more Vacation schools each; this year 20 associations had 6 or more schools. Last year 25 of the 82 counties in the state had no Vacation schools; this year only 10 counties had none.

—BR—

THE WORLD CRISIS AND RELIGIOUS LIBERTY

—O—

(Continued from page 6)

The Baptists of America, along with all other Americans, are united against our country becoming involved in the present European conflict. For the coming month, the Congress will debate the wisest course to be followed by our government in maintaining our national dignity and in preventing our participation in a world-wide war. The statesmen, upon whom rests the responsibility of framing this legislation, stand in need of the prayers of all God-fearing people.

Our Baptist fathers, who in this country laid the foundations of religious liberty, left to us a heritage in which rights and duties were indissolubly united—rights, incident to the full enjoyment of religious liberty, and duties, imposing upon us obligations to defend in our own country and by all worthy means to extend religious freedom as an acknowledged right throughout all lands. It is apparent that we have forgotten that eternal vigilance is the price each generation must pay, if religious liberty is to be preserved. For the Baptists of our day, religious liberty has been a matter of boasting, not a cherished principle that we have sought to place in the fundamental law of our own and all other governments.

It was not until the present year that a successful effort was made to secure from all American Baptists a Pronouncement upon Religious Liberty. The endorsement by the three leading Baptist bodies of this country, meeting in their annual sessions, was given only within the past five months. This Pronouncement, unanimously passed by the Southern Baptist Convention, the Northern Baptist Convention, and the National Baptist Convention Incorporated, representing 10,167,000 members is the first statement ever made by the Baptists of this country to which historians may refer as a national pronouncement upon the Baptist interpretation of religious liberty. The long delay in making such a pronouncement is an incontrovertible proof that American Baptists have not kept to the forefront the trust imposed upon them by their fathers.

The closing words of the Pronouncement declares that Baptists are the defenders of religious liberty: "Believing religious liberty to be not only an inalienable human right, but indispensable to human welfare, a Baptist must exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, his Protestant neighbor and for everybody else.

Profoundly convinced that any deprivation of this right is a wrong to be challenged, Baptists condemn every form of compulsion in religion or restraint of the free considera-

tion of the claims of religion. We stand for a civil state, with 'full liberty in religious concernment'." This is excellent, but what of our Polish neighbor, our Russian neighbor, our Spanish neighbor and all the other neighbors under dictatorial rule?

Standing for religious liberty, Baptists repudiate coercion as a means in the establishment of their principles. They depend upon persuasion and education in the propagation of their beliefs; but these available means have not been earnestly used in the defense and the extension of religious liberty. We have felt that gradually all civilized peoples would embody this principle in their fundamental law. We thought that religious persecution belonged to the Dark Ages. We are awakened from this pleasant dream by the cries of men and women, persecuted for their loyalty to their religious beliefs.

One step has been taken. Northern Baptists and Southern Baptists have appointed committees on Public Relations, to act when the principles they hold alike are threatened by the action of our own or other governments. The officers of the Northern and the Southern Baptist Conventions, three United States Senators and other leading Baptists, serve on these committees, which in their united action are named the Associated Committees on Public Relations. The Pronouncement upon Religious Liberty was the work of these joint committees. The National Baptist Convention Incorporated has appointed a like committee to act with their white brethren. The Department of State

has cooperated with the Associated Committees in securing the rights of Baptists in Roumania, China and Jugoslavia.

The most effective efforts now being made in behalf of religious liberty are not by American Baptists but by the Seventh Day Adventists. They lead all other Christian bodies in per capita missionary giving and in their worldwide endeavor to promote in all lands religious liberty. American Baptists must emulate both their missionary fervor and their devotion to the cause of religious freedom, if they would prove themselves worthy of their forefathers, who gained for them the rights they now enjoy. And in so doing, they will in a truly Christian way do their part in meeting the present terrifying world crisis.

It is the right, the privilege and the duty of American Baptists to proclaim religious liberty to all lands; and the world situation makes it imperative that this proclamation be not delayed.

Washington, D. C.
October 1, 1939.

POTASH

INCREASES YIELD PER ACRE

Write us for FREE literature on fertilizing YOUR crops.

More Potash Means More Profit

American Potash Institute, Inc.
INVESTMENT BUILDING WASHINGTON, D. C.
SOUTHERN OFFICE MORTGAGE GUARANTEE BLDG., ATLANTA, GA.

Enjoy GLORIOUS FALL TRAVEL by Bus

No other season of the year offers more glorious travel opportunities than the fall of the year. No other mode of public transportation offers greater convenience, safety, or economy than Travel by Bus. Frequent, convenient schedules everywhere, everyday. Ask your local Tri-State Agent for complete travel information to any point in America.

SEE OUR Local AGENT

OJ-1-39

1/3 Cost
DRIVING YOUR CAR
12 TIMES
Safer



TRI-STATE COACHES

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

I'm giving you this week another of Mr. John Lipsey's interesting stories. All of you who are interested in the "Old South" and the heroes of the Confederacy—and who isn't?—will like this. We also have letters from other loyal Circle friends. What would we do without them? And am I proud? The first entry in our poetry contest has been received. You'll have to wait until next week to read it, because I'm saving it, but it's worth waiting for. If you want to give me a similar thrill, just send in your Thanksgiving poem.

Because you'd be disappointed if you failed to find our two special causes mentioned and because I don't seem to be able to write you a letter without mentioning them, I am reminding you not to forget to send your offerings to the orphanage and for our scholarship to Miss Annie Laurie McLellan at B. B.I.

With love,
Mrs. Frances Steele.

BIBLE STORY
Asleep in Church. Read Acts 20:6-12

After Paul had preached in the different cities of Macedonia, he came to Troas in Asia to visit the Christians there for seven days. On the first day of the week when the disciples came together to eat the bread and drink the wine as Jesus had commanded, Paul preached to them. There were many lights in the upper room where they were gathered, and because Paul was planning to leave the next day, and therefore had much to teach them in a short while, he continued preaching until midnight. There sat in the window listening to him, a young man named Eutychus, who as Paul preached, became very drowsy and went to sleep, and while asleep, fell from the third story window and was taken up dead. Paul went down and put his arms around him, and said to the distressed friends standing by, "Do not be troubled. Life is still in him." When the young man's friends saw that he was alive, they took him up and were comforted. Paul returned to the upper room and ate with the disciples and talked with them until daybreak. Then he left Troas and went farther on his way to Jerusalem.

Crosby, Miss.
October 21, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle, but I hope it will not be the last. I am twelve years old and I am in the eighth grade. I take a saxophone in the band. The Baptist Record is just grand. I read it every week. Enclosed in this letter is 5c. I often think of the orphans because my mother is dead. I belong to G.A. Mrs. J. W. Livingston is our leader. I go to Sunday school and B.Y.P.U. every Sunday. Rev. W. C. Wood is our pastor. I wish that other members of the Children's Circle would correspond with me.

With love,

Mildred Hollingsworth.

Does your band dress up in pretty uniforms and march, Mildred? That must be fun. Thank you for your orphanage gift. What about entering our poetry contest? Won't you try it?—F. L. S.

Vaughan, Miss.
October 22, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl ten years old. I go to school. I am in the fifth grade. I read the

Children's Circle every week. I have one brother and one sister. I am a member of the G.A. and I am vice president of the B.Y.P.U. Betty Agnes Dixon is president. My brother is twelve years old. I like to sing. My mother is my Sunday school teacher. She is the Junior Sunday School teacher. Rev. T. F. Stroud is our pastor. I go to Sunday school every Sunday. We have a radio. I listen to the Kiddy Club every Saturday. I went to see my granddaddy this summer. I had a nice time. I am a member of the 4-H Club. My playmates are Myra Davis and Jean Frances Miles.

With love,

Mary Annie Pepper.

And now, Mary Annie, besides belonging to the G.A., the B.Y.P.U., the Sunday school and the 4-H Club, you belong to the C. C. (Children's Circle) and we are glad to have you. After I saw that your last name was Pepper, I understood why you could write such a spicy little letter.—F. L. S.

Pickens, Miss.
October 22, 1939.

Mrs. Frances Steele,
Magee, Miss.

My Dear Mrs. Steele:

I am thoroughly enjoying my Record and especially your page, which means so much to our young people. Please accept this small contribution and may God bless you in all your undertakings for His good.

Sincerely,
Mrs. C. M. A.

Thank you, friend, for this dollar which we do not consider a small contribution. Since you do not designate how it shall be used, with your consent, we shall divide it equally between the orphanage and our Miss Annie Laurie McLellan's scholarship. Thank you, also, for your very gracious words of encouragement.—F. L. S.

Collins, Miss., Rt. 3
October 22, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle which I enjoy reading very much. I am in the fifth grade. I am eleven years old. I am a member of the Baptist church of Salem. I go to Sunday school and B.Y.P.U. I am sending ten cents for the orphans.

Your friend,
Thaddeus James.

Thaddeus, I believe we have some other members who belong to the Salem church, too. I've never been in your church, but I've passed there and know where it is. We also have some good friends who moved to your community from Magee, so I almost know you already. We are glad to have you join the Circle and thank you for the gift to the orphans. Don't you want to enter our poetry contest? I hope you will.—F. L. S.

ABOUT MRS. JEFFERSON DAVIS
A VERY LITTLE REBEL

By John J. Lipsey

Recently my wife and I bought from a granddaughter of the Confederate President, Mr. Jefferson Davis, a number of books and papers which she had inherited from Mrs. Jefferson Davis. Among these were many interesting and valuable things: books autographed and read by Mr. Davis while he was imprisoned at Fortress Monroe, Va.; books from the library of Mr. and Mrs. Davis; books autographed by Mrs. Davis; books given and inscribed by the authors to the Davises.

One of the most touching of these items is a tiny book of poems given to Mr. Davis when he had already

been in prison for more than a year and when he had ahead of him almost another year of confinement at Fortress Monroe. On the flyleaf of this book is written: "Hon. Jefferson Davis, with the respectful regards of the author." The author was Mrs. Mary Bayard Clarke. Inside the front cover of the book, "Mosses from a Rolling Stone," Mrs. Davis had glued a letter from Mrs. Clarke. Here it is:

"Boon Hill, O'b Johnson Co.,
North Carolina,
Keoco Mills,
July 14, (1866).

"Mrs. Jefferson Davis.

"Dear Madam:

"I have just received a letter from Miss Emily V. Mason in which, after telling me of her visit to our President on the 4th of July, and sending me a piece of grass gathered by his own hand on the ramparts (at Fortress Monroe), she says, 'Send him your book; it will please him.' Dear Madam, if I had thought it would give him or you one instant's pleasure to receive so simple a token of the love and reverence I bear him, I would have long since forwarded a copy of 'Mosses from a Rolling Stone' to your address.

"But I feared to intrude such trifles on his notice. I send it by today's mail, and most heartily pray that God in his mercy will soon release one so universally beloved, and give us back not 'our President'—that is past hope—but the man whom the whole South loves and honors.

"I have never had the pleasure of meeting you but once, and you then did me, a stranger, a kindness. You were going south with Col. Johnston, and we travelled from Petersburg to Weldon together. At the last place it was impossible to get anything to eat. You were well supplied and insisted on my taking some of your excellent beef and bread. I at first declined, as I would reach home by breakfast. But you insisted so urgently that, although I feared I was depriving you of what you would need, I could not refuse.

"My little girl has carefully treasured the grass sent us by Miss Mason, putting it in a photograph album next a likeness of General Lee which he sent her not long since with a letter written by himself. She knew the General in Texas, where we also met General Albert Sydney Johnston, the father of your escort.

"And now, dear Madam, that I have ventured to intrude myself upon you, will you tell me whether there is anything that either Col. Clarke or I can do for you or President Davis? If there is, pray command us at any time. We live in the country and have lost all of our property, but our hearts are as true and warm in their love to our country as ever. We regard President Davis as the representative of the Southern Confederacy.

"I must tell you a little anecdote that may amuse the President: Shortly after the fall of the Confederacy, a Federal officer, who was boarding in the same house with us, took a great fancy to my youngest boy, a little rebel of six years old. He was as fond of telling stories as Tom was of hearing them. One day the officer related with great effect the story of General Washington (but not mentioning Washington's name). He wound up 'Now, Master Tom, can you tell me the name of this great man who saved a whole country from tyrants and was the first President?'

"'Jefferson Davis!' shouted Tom in perfect good faith.

"'Oh no!'

"'Yes, it is,' said Tom. 'When you told me about the soldiers marching in the snow, I thought you meant General Lee, but he was not President. Jeff Davis is our first president. I know that.'

"With my most respectful regards to your honored husband and kindest wishes for you and him, I am very sincerely,

Your friend,
Mary Bayard Clarke."

Jefferson Davis had been colonel of the First Mississippi Infantry in the war with Mexico, Mississippi's United States Senator, Secretary of War in President Pierce's cabinet, and for four years President of the Confederate States of America. But now he was confined in a federal prison. I am sure that the great prisoner's wife was pleased and touched by this letter. But this letter was evidently representative of the whole South's feeling. Because of Mr. Davis's persecution, he remained more than ever in the hearts of southerners "Our President." I hope that Mrs. Clarke's story did amuse the President.

(Colorado Springs).

—BR—

BURNED BY BANDITS
By Louis J. Bristow, Supt.

He is from Mississippi, and the story of his injury is an appalling tale of cruelty on part of highway bandits. The details are revolting. It is sufficient to say that the young man was so badly burned that his left leg had to be amputated near the hip. His body and one arm and face and leg are badly burned. It was nearly six months ago that the evil men threw gasoline on him and set fire to him. His suffering has been intense. It is still quite severe. Many months of suffering and hospitalization lie ahead for him.

This man is poor. He is a charity case in the Southern Baptist Hospital in New Orleans. He does not own his home, or any property. His wife and children are without means. Neighbors are helping them. And after his hospitalization is over, what then? Maimed, scarred, no job, and able to do little, what will become of him?

Well, our present task is to take care of him—recondition him so far as we can. We are doing it as a Christian ministry, and he so accepts it. But it takes money to pay the cost of the care of such a case—much of it. The only source from which we may get that money is from the benevolent gifts of Christian men and women. I am wondering whether some reader of this story cares to have part. How better could one invest one's money than in helping this man as a Christian charity? His name will be sent upon request.

New Orleans, La.

Sally—I wouldn't marry the best man on earth.

Hopmore—Then take me and you won't be running any risk.

POCKET QUARTERLY FREE—Every verse explained. Practical Helps. Higley's 1940 Commentary, \$1.00 postpaid. Guaranteed the best. Catalog FREE. Higley Press, Dept., J. Butler, Ind.

HAVE FAITH

In En-Ar-Co (Japanese Oil). It's helped tens of thousands get QUICK relief from BACKACHE (due to muscular strain), sprains, stiffness, muscular pains and aches of fatigue and exposure, simple neuralgia. It's grand "first aid", keep a bottle handy. All druggists. NATIONAL REMEDY CO. NEW YORK

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nathel) Nose Drops. Small size 25c, large size 50c at your drugist.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Five Great Conventions Meeting Simultaneously

During the State Baptist Training Union Convention, on the afternoon of Thursday, November 23 (Thanksgiving day) we will have five district conventions meeting at the same time. This will be in order that every one attending the convention may get the very most from it. For two and a half hours that afternoon the five departments will meet separately, each under a capable presiding officer, with a very helpful program of demonstrations, methods, conferences, and related experiences. The B.A.U., the Young People, the Intermediate, the Junior, and the Story Hour, will have their convention during this time brought right down to them. As a part of the Senior and Adult convention there will be a conference for General Training Union officers. Be present with as many of your members as possible. Griffith Memorial Church, Jackson, Miss. November 22, 23, 24—Time and Place for the convention as a whole.

Utica Has 100% Attendance

During a recent Training School at the Utica Baptist Church, with an enrollment of 88 in the Training Union on Sunday night there were 88 present at the Training School on Friday night. It was typical of the fine spirit of the Utica folks, led by Pastor Owen Williams and his capable wife.

We had a great week of it. It is not so unusual for a new union to be organized at the close of a study course, but Utica went one better and organized a new union for young adults on Sunday night before the Training School began. No wonder the director, Mr. Whitfield Simmons, and the pastor were happy. So were we all!

On the wall of one of the rooms in the church there are enough Efficiency charts, banners and Standard of Excellence Awards to rival the Lindbergh trophies, but one of the greatest evidences of the progress of the church, and at the same time one of the reasons for that progress is the fact that God's word is being read regularly by a host of the members. It is not uncommon for a union to be 100% in Daily Bible reading. No wonder God is richly blessing their efforts.

Colleges are Cordial and Cooperative

What a joy it was to the Associate State Secretary to have a short visit on some of our college campuses recently. With Miss Elaine Coleman of the Training Union Department of the Sunday School Board, Nashville, we began our "tour" at Mississippi College on Sunday afternoon. At the call of J. T. McRae, Director of the college B.Y.P.U.s a large number of the B.Y.P.U. officers and B.S.U. Council members assembled for a

conference to discuss problems and needs in their unions. There are ten B.Y.P.U.s in the college department, all working enthusiastically. It was good to look in on them Sunday night.

Since we had to divide a day between Woman's College and State Teacher's College, we got up early and stayed up late. It was worth it, however, and we enjoyed the fellowship with the students and faculty members at both schools. After chapel at S.T.C. we met with Rev. C. S. Moulder, student secretary and some of the B.Y.P.U. officers, to hear the good reports of their wide awake Training Union, directed by Miss Billie Evans and her co-workers. Then we hurried to M.W.C. for an informal conference in their attractive B.S.U. home. Almost all of the officers were present during the afternoon. According to Miss Ora Lee Wells, student secretary, and Myrtis Foster, B.Y. P.U. director, practically 100% of the Baptist Students on the campus are enrolled in the Training Union. There was a rally at Immanuel church that night for the local members as well as college girls.

Arriving at M.S.C.W. in time for noon-day prayer meeting, we had the privilege during the afternoon of getting acquainted with many of the leading workers in the four B. Y.P.U.s which meet each Sunday evening in the "workshop." Miss Rhobia Taylor, student secretary, and Julia Herring, B.S.U. president, were hostesses, presiding over the punch bowl, as we tarried a few minutes after the night rally for a bit of added fellowship.

We appreciated the large number of State College students who came to the church at Starkville Wednesday evening for a practical conference and general discussion of Training Union methods. Dr. Ray was generous in giving us the prayer meeting hour, too, which made it possible for us to meet with a number of the local folks.

Elizabeth Majors, B.Y.P.U. director, presided skillfully over the officers' "get-together" at Blue Mountain Thursday afternoon following a lovely tea in one of the college parlors. Miss Mary D. Yarborough, student secretary, had also planned a "mass meeting" at the church that night, which was well attended by both college girls and town folk.

In the brand new B.S.U. room on the Ole Miss campus we enjoyed visiting with Miss Marian Leavell, student secretary and director of the college B.Y.P.U.s, with Pastor F. M. Purser, and also with some of the students, including Jerome Maxwell, B.S.U. president. We reached Oxford too late to attend the student prayer meeting sponsored by the B.S.U.

At Cleveland we brought our "tour" to a close. In the late afternoon we met at the home of Pastor

and Mrs. Ira Eavenson for a conference and supper with some of the student leaders of Delta State Teachers College and their sponsors in B.Y.P.U. work. Miss Coleman spoke at the church that night to a responsive and appreciative congregation.

We were greatly impressed with the work that is being done throughout the state for the further training of our college students in service and church loyalty. May we again express our appreciation to all leaders and helpers who made possible and enjoyable our visits to your college campuses.

EXPRESSED APPRECIATION

The Central Mississippi Baptist Pastors' Conference gratefully acknowledges the fine friendship of Howard E. Spell, a fellow pastor who severs his relation to the Flora church to begin his pastorate at Drew.

The conference members are sure they have had a real good "Spell" in efficient service, the climax of which came in rendering the October program, "The Baptist Relation to the Present World Crisis."

We have found brother Spell a true yoke-fellow, a capable growing young preacher who, with proper church encouragement, will do much for his Lord and Master.

May his new field at Drew open up to him most encouragingly, ample opportunity for good constructive kingdom building. The prayers and best wishes of his fellow pastor brothers accompany him in his labors for our Christ.

The conference instructing this expression of appreciation, requested and was led in special prayer, by J. W. Middleton, invoking the Lord's blessings on each of us in our service for the Master.

By order of the conference this the 9th day of October, 1939.

First Baptist Church, Jackson, Mississippi.

W. S. Landrum, Moderator

W. L. Howse, Secretary.

S. S. ATTENDANCE OCT. 29th	
Jackson, First Church	1082
Jackson, Calvary Church	1130
Jackson, Davis Church	246
Jackson, Northside Church	137
Jackson, Van Winkle Church	103
Crystal Springs Church	337
West Laurel Church	537
Immanuel Church, Hattiesburg	144
Vicksburg, First Church	584
Glenfield Church, Union Co.	89
Face Church	66
Columbus, First Church	607
Jackson, Griffith Church	707

B. T. U. ATTENDANCE OCT. 29	
Jackson, First Church	271
Jackson, Calvary Church	205
Jackson, Davis Church	160
Jackson, Northside Church	53
Jackson, Van Winkle Church	80
Pace Church	53
Glenfield Church	85
Vicksburg, First Church	223
Hattiesburg, Immanuel Church	124
West Laurel Church	262
Crystal Springs Church	129
Jackson, Griffith Church	334

Gospel Singer, R. L. Cooper, of Aberdeen, is open for fall and winter engagements.

HOTEL RATES FOR CONVENTION NOVEMBER 14th

Edwards Hotel: \$2.00 per day; two in a room with one double bed, \$3.00 per day, and two to a room with twin beds, \$1.75 per day each.

Hotel Heidelberg: Single rates—\$2.00, \$2.50, \$3.00, \$3.50 and \$4.00. Double rates, \$3.00, \$3.50, \$4.00, \$4.50 twins, \$5.00 twins, \$5.50 twins, \$6.00 twins. All rooms with bath are outside rooms—free parking lot in rear of hotel.

Royal Hotel: Single, \$1.25 without bath; \$1.50 without bath. Double, \$2.00 without bath, \$2.50 without bath. Double with bath \$2.50, \$3.00.

Robert E. Lee Hotel: \$2.50—one person, single rooms, minimum rate per day. \$3.50—2 persons, rooms, double bed. \$4.00—2 persons, twin beds, \$5.25—3 persons, 1 double bed, 1 single bed, \$5.25.

\$6.00—four persons, two double beds.

Walthall Hotel: \$2.00 single, \$3 1 double bed—2 persons, \$4.00 twin beds, \$5.00 2 double beds—4 people.

Noble Hotel: \$1.25 single without bath, \$1.50 double without bath.

Kings Hotel: \$1 double bed without bath, \$2, 2 double beds without bath, \$1.50, one double and 1 single bed without bath.

TOPI SAW BAPTIST CHURCH

We are happy to report that Top-saw Baptist Church is beginning the new associational year with a fine spirit. We had a great service Sunday, October 22. The church ordained two young deacons, brother B. W. Williams and brother Howard Greer. Both zealous for the Lord. The sermon was delivered by the pastor, brother G. E. Wells, a student of Baptist Bible Institute.

After the ordination service the W.M.S. presented the pastor and family a nice quilt.

The church is also happy to report that it has paid all obligations for the past year and is going forward with its financial program.

We welcome brother and Mrs. Paul Reeves who join us for a new year's work for the Lord.—A Friend.

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, scripture calendars, beautiful new KRYSTAL Plax and velvet Scripture mottoes. Scripture Greeting Cards. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher
Dept. 2FX, Monon Bldg., Chicago, Ill.



3-Way Relief for HEADACHE

When you suffer from headache, neuralgia, or muscular aches Capudine relieves your misery three different ways. It quickly eases pain. Soothes nerves. Brings delightful comfort. A standby of headache sufferers for the last 40 years.

CAPUDINE

Mississippi Baptists

Your Secretary Says:
"LOVE NEVER FAILS"
I Cor. 13-8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

"Come Ye Apart Week" Offerings
For State Missions Through
October 25th

Greenville First	\$630.28
Bay Springs	344.55
Louisville	230.40
Leland	212.30
Jackson First	209.19
New Ablany	205.71
Hazlehurst	183.10
West Point First	170.35
Clinton First	158.56
McComb First	151.00
Grenada First	147.24
Charleston	145.47
Clarksdale	144.00
Laurel First	120.89
Shiloh (Lawrence County)	117.64
Rolling Fork	113.58
Oxford First	101.53
Moorhead	100.00

"Come Ye Apart Week" Offerings
From the Churches Through
October 25th
Alcorn County

Corinth 1st	\$ 61.17
Corinth-West	14.00
Hinkle Creek	20.00
Kossuth	13.25

Benton County

Ashland	25.00
---------	-------

Bolivar County

Providence	4.68
Cleveland	71.00
Duncan	7.40
Shaw	10.00
Benoit	5.50
Rosedale	14.72
Shelby	20.49
Merigold	6.50
Skene	4.11
Pace	7.27

Calhoun County

Bethany-Slate Springs	15.70
Calhoun City	37.01
Macedonia	1.00
Shiloh	2.50
Midway	6.80
Bruce	4.70
Sarepta	2.50
Derma	13.32
Pittsboro	12.00

Carroll County

Coila	5.50
Carrollton	13.50
North Carrollton	3.82
Centreville	1.44

Chickasaw County

Houston	40.00
Arbor Grove	8.75
Houlka	16.86
Okolona	14.69
Pleasant Grove	2.50
Van Fleet	3.00
Woodland	7.00

Choctaw County

Clear Springs	3.65
Covenant	7.14
Beulah	6.00
Weir	21.33
Mt. Moriah	2.90
New Zion	5.36

Clay County

Hebron	1.00
West Point	170.35

Clarke County

Quitman	27.50
Pine Hill	2.30

Shubuta	13.25
Enterprise	5.50
Souenlovie	3.80
Harmony	2.50
Pachuta	9.45
Stonewall	10.65

DeSoto County

Oak Grove	11.75
Ebenezer	5.00
State Line	10.50
Hernando	29.75
Olive Branch	2.75
New Prospect	2.50

Columbus Association

Mt. Zion	3.10
Mt. Vernon	6.78
Columbus 1st	21.10
New Salem	15.00
Artesia	2.25
Border Springs	1.45
Columbus-Calvary	8.60
Columbus-East End	18.00

Copiah County

Pleasant Hill	4.70
Hopewell	6.00
Shady Grove	16.00
Bethel	3.07
Wesson	16.28
County Line	6.00
Crystal Springs	86.23
Gallman	15.80
Georgetown	23.92
Hazlehurst	183.10
New Zion	3.89
Pilgrims Rest	7.00
Poplar Springs	1.25
Spring Hill	5.00
Strong Hope	8.00

Covington County

Salem	4.50
Collins	13.25
Mt. Olive	10.00
Seminary	18.00

Deer Creek Association

Anguilla	27.00
Hollandale	76.25
Gooden Lake	3.50
Arcola	39.04
Belzoni	78.68
Catchings	4.65
Leland	212.30
Greenville 1st	630.28
Greenville-Chinese Mission	15.00
Greenville-Tabernacle	3.31
Rolling Fork	113.58

Franklin County

Bude	8.25
McCalls Creek	11.10
Hopewell	4.50
Natchez 1st	81.85
Providence	10.76
Quentin	4.50
Roxie	31.00

George County

Lucedale	34.15
Rocky Creek	4.70
Agricola	6.45

Greene County

McLain	3.90
W. Salem	5.00
Johnson Creek	7.00
Leakesville	3.78
Avera	2.00
Piave	2.50
Unity	4.50
Pine Level	2.25

Grenada County

Grenada 1st	147.24
-------------	--------

Gulf Coast Association

Pass Christian	5.35
Sharon	1.83
Gulfport 1st	63.79
Bay St. Louis	3.00
Biloxi 1st	34.43
Bowen Memorial	10.05
Grace Memorial	10.00
Long Beach	2.80
Lyman	3.00

Hinds-Warren Association

Jackson-Griffith Mem.	24.00
Jackson-Northside	6.18

Jackson-Calvary	50.59
Jackson-Davis Memorial	21.05
Jackson 1st	209.19
Edwards	6.00
Vicksburg 1st	76.05
Vicksburg-Bowmar Ave.	24.90
Utica	29.90
Siwell	1.25
Palestine	3.00
Learned	8.88
Raymond	20.45
Salem	4.00
Van Winkle	11.73
Daniel	15.00
Terry	33.79
Bethesda	4.50
Clinton	158.56

Holmes County

Pickens	30.66
Goodman	11.24
Cruger	28.65
Beulah	1.00
Durant	12.02
Tchula	21.81
West	6.05

Jackson County

Escatawpa	1.00
Pascagoula First	13.23
Moss Point East	12.90
Moss Point First	28.55
Kreole	1.00

Jasper County

Bay Springs	344.55
Montrose	11.00
Fellowship	1.50
Stringer	10.29
New Fellowship	2.68
Mossville	8.85
Louin	5.50

Jeff Davis Co.

Antioch	9.40
Bassfield	13.30
Bethany	34.59
Carson	6.50
Fellowship	4.52
Hathorn	17.50
Hebron	5.70
Dublin	10.00
Hepzibah	29.00
White Sand	13.75

Jones County

Laurel-West	9.15
Mt. Oral	1.64
Laurel-South	4.28
Laurel-First	120.89
Laurel-2nd	17.04
Summerland	11.14
Pine Grove	4.07
Bethlehem	1.60
Ellisville	31.80
Hebron—or Mt. Olive	5.90
Sandersville	4.75
Sharon	5.20
Soso	3.00

Kemper County

Scooba	8.00
Electric Mills	8.92
Bluff Springs	1.75
Friendship	3.00

Kosciusko Association

Ethel	5.50
McAdams	.77
McCool	7.50
Springdale	5.00
Bowlin	4.30
County Line	7.27
Kosciusko 1st	26.00
Sallis-Long Creek	30.00
Unity	2.00
Williamsville	2.00

Lafayette County

Abbeville	1.00
Oxford 1st	101.53
Yellow Leaf	1.75

Common Itching RASHES

Apply Resinol at once to subdue the itching and soothe the angry skin

RESINOL

PROMPT AND PROLONGED ACTION

Lauderdale County

Meridian-Southside	33.80
Russell	11.25
Mt. Gilead	3.00
Meridian-15th	27.00
Salem	4.00
Toomsaba	10.82
Meridian-Poplar Springs Drive	75.50
New Hope	2.45
Marion	5.00
Causeyville	3.29
Goodwater	7.50
Hebron	1.21
Kewanee	5.00
Macedonia	1.75

Lawrence County

Antioch	6.88
Oakvale	7.02
Wanilla	4.85
Newhebron	39.15
Nola	21.60
Bethel	2.50
Calvary	28.21
Arm	6.50
Crooked Creek	1.25
Shiloh	117.64

Leake County

New Providence	7.00
Carthage	49.92
Tuscola	13.00
Lena-Friendship	8.50
Walnut Grove	77.21

(Continued on next page)

ARE YOU THIN, NERVOUS?



Jackson, Miss. — Mrs. D. M. Forbes, 1471 S. Gallatin St., says: "I had no appetite, was underweight and very nervous. I used Dr. Pierce's Favorite Prescription and it worked wonders for me. I was soon eating normally, rapidly regained my strength, and gained several pounds. I wasn't so nervous and enjoyed life once more." Buy it, liquid or tablets, at your drug store today.

Children CONSTIPATED?



Why force your children to take harsh, sickening medicines when they are constipated? Next time your youngsters need a laxative, do as millions of modern mothers do . . . give them Ex-Lax! No coaxing necessary, because Ex-Lax tastes just like delicious chocolate. What's more, it's a gentle laxative—kind to sensitive little tummies. It moves the bowels smoothly, easily . . . without forcing or strain. Ex-Lax is as good for grown-ups as it is for the children. At all drug stores in economical 10¢ and 25¢ boxes.

EX-LAX The Original Chocolate Laxative

Sunday School Literature

Quarterlies and Papers

following the

Int. Uniform Lesson Topics
A free sample pack with catalogue sent on request to any Sunday School Official.

Address

Union Gospel Press

Box 6059 CLEVELAND, OHIO

(Continued from previous page)

Way	33.80
Madden	11.25
Midway	3.00
Mt. Carmel	27.00
Mt. Zion	4.00
	10.82
Lebanon Association	
Union Hill	3.00
Hattiesburg-Immanuel	27.64
Hattiesburg-1st	66.05
Hattiesburg River Ave.	4.50
Providence	6.26
Hattiesburg 5th Ave.	40.00
Lumberton	30.20
Hattiesburg-Main Street	36.40
Dixie	2.00
Clear Creek-Carterville	1.80
Macedonia	10.80
Oral	17.00
Sumrall	12.10
	256.75
Lee County	
Nettleton	12.10
Saltillo	7.35
Tupelo-Calvary	71.05
Plantersville	3.80
Shannon	6.00
Sherman	21.10
Verona	12.00
	133.40
Leflore County	
Riverside	20.25
Morgan City	32.00
Schlater	10.50
Greenwood-Calvary	5.75
Ita Bena	61.86
Money-Riverside	3.82
	134.18
Liberty Association	
Pine Grove	2.40
	2.40
Lincoln County	
New Site	7.69
Pleasant Hill	2.25
Union Hall	6.00
Moaks Creek	1.00
Arlington	4.00
Mt. Zion	6.50
Pearlhaven	5.50
Bogue Chitto	15.89
Friendship	8.00
Heucks Retreat	8.00
Mt. Moriah	3.00
Mt. Pleasant	9.00
New Prospect	3.54
Ruth	9.95
Shady Grove	18.27
Topisaw	1.90
Union Hall	5.00
	115.49
Madison County	
Canton 1st	97.14
Flora	42.28
Madison Station-New Hope	7.00
Camden	4.20
Farmhaven	3.85
	154.47
Marion County	
Columbia-North	2.50
Columbia-1st	24.85
Foxworth	2.35
Hurricane Creek	1.85
Improve	14.00
Kokomo	2.75
	48.30
Marshall County	
Pleasant Grove-Red Banks	7.50
Alexandria-Slayden	24.05
Byhalia	18.12
	49.67
Mississippi Association	
Gillsburg	11.24
Oak Grove	.91
Galilee	30.00
Zion Hill	16.00
Pioneer	6.00
Liberty	76.39
Berwick	10.22
Crosby	34.20
Eastfork	5.00
Mars Hill	26.10
Mt. Olive	13.50
Woodville	21.89
Zion Hill	5.00
	256.45
Montgomery County	
Kilmichael	5.00
Winona	40.00
Poplar Creek	2.00
Mission	2.25
Duck Hill	5.00
	54.25

Monroe County	
Prairie	1.00
New Prospect	1.50
Central Grove	1.00
Aberdeen	21.35
Amory	66.30
Center Hill	2.25
Smithville	7.00
	100.40
Neshoba County	
Philadelphia	33.75
Sardis	2.90
Coldwater	5.07
Dixon	2.50
Hope	10.00
Neshoba	19.77
New Hope	1.65
Spring Creek	2.50
	78.14
Newton County	
Hickory	35.62
Chunky	2.00
Newton	46.05
Bethel	8.20
Decatur	16.20
Lawrence	16.22
Mt. Vernon	15.00
New Ireland	9.07
	148.36
New Choctaw County	
New Choctaw Co. Ass'n.	3.45
	3.45
Noxubee County	
Shuqualak	26.50
Elim	1.00
Gholson	2.50
Brooksville	19.55
Concord	3.00
Macon-West Side	2.43
	54.98
Oktibbeha County	
Sturgis	9.00
Salem	5.00
Bethesda	11.96
Starkville	92.97
Adaton	5.00
Maben	10.00
Morgan Chapel	1.00
	134.93
Panola County	
Sardis	70.20
Good Hope	3.00
Como	23.75
Batesville	30.11
Courtland	4.55
Crenshaw	13.25
Liberty Hill	5.00
Peach Creek	10.55
Pharsalia	3.00
Pilgrims Rest	20.00
Pope	7.60
Union	6.55
	197.56
Pearl River County	
Union	2.25
Juniper Grove	9.60
Pine Grove	5.40
Carriere	9.55
Picayune	25.00
Roseland Park	1.20
White Sand	5.85
	58.85
Perry County	
Richton	11.70
Janice-Oak Grove	2.00
Union	3.14
	16.84
Pike County	
Progress	7.00
Magnolia	54.85
McComb-East	12.00
Summit	31.50
McComb-First	151.00
Fernwood	24.43
Friendship	11.20
Johnston Station	4.24
McComb-Central	29.12
Navilla	5.25
Osyka	5.23
Silver Creek	2.00
Tangipahoa	1.65
Thompson	7.25
	346.72
Pontotoc County	
Toxish	19.96
Toccopola	20.00
Zion	9.00
	48.96
Prentiss County	
Rankin County	
Pelahatchie	17.58

Clear Branch	8.95
Hickory Ridge	3.20
Briar Hill	29.21
Clear Creek	5.00
Star	24.00
County Line	4.89
Dry Creek	9.10
East Side	2.00
Mt. Creek	22.00
Pearson	1.00
Richland	14.75
Rock Hill	6.33
Steens Creek-Florence	60.25
	208.26
Riverside Association	
Tunica	38.00
Jonestown	4.00
Lyon	50.00
Marks	63.30
Dundee	5.00
Lula	25.21
Clarksdale	144.00
Crowder	16.62
Sledge	11.90
	358.03
Scott County	
Forest	56.36
Lake	22.00
Ludlow-Jerusalem	3.25
Morton	28.04
Springfield	18.25
	127.90
Simpson County	
Bethlehem	10.00
Coat	2.50
Mendenhall	7.00
Stonewall	10.45
Beulah	2.55
Braxton	12.98
Magee	54.18
Harrisville	11.21
D'Lo	6.25
Mt. Zion	19.75
Pinola	5.00

Pleasant Hill	15.15
Pleasant Valley	6.30
Shivers	3.00
Strong River	4.70
	171.02
Smith County	
Shady Grove	13.64
Harmony	9.07
Sardis	8.64
Liberty	2.75
Taylorsville	35.00
Goodwater	2.58
Lorena	4.10
Mize	4.00
	79.78

(Continued on next page)

Women: "Build-Up" To Relieve Pain

A weak, run-down, undernourished condition calls for attention! Such a condition often enables functional dysmenorrhea to get its foothold. That's one thing which leads to much of women's suffering from headaches, nervousness, those cramp-like pains. A good way to relieve such pains, women by thousands have found, is by the proper use of CARDUI. It stimulates a lagging appetite, assists digestion and assimilation; thus helps build physical resistance to periodic pain. Taken just before and during "the time," many women also report that CARDUI lessens the pain and discomfort of the period.

Could Your Church Use \$100.00 or more?

Nothing to Buy or Sell!

Just save box tops of the large size package of Quick Arrow Soap Flakes and your group will receive 5c cash for each one! Church guilds, clubs, societies can raise quick cash for their treasury or charities.

Everybody Benefits!

You get 10% more actual soap, pound for pound, in Quick Arrow than in granulated, aerated soap powders. That means quicker, easier, sudsier washing for clothing or dishes — and easier on clothes and hands. And your church gets a cash income from every box top!

Mail Coupon Below

Test the quality of Quick Arrow Flakes by trying them at home and send for details of our church plan right away. Just mail coupon and we'll gladly send complete information free.

SWIFT & COMPANY, Soap Dept., Chicago, Illinois

Please send details of Church Plan without charge or obligation.

CP-21

Your name _____

Street _____

City _____ State _____

Name of church organization and your title _____

(Continued from previous page)

Sunflower County	
Jones Bayou	7.45
Bethel No. 3	9.00
Drew	20.25
Inverness	37.50
Moorhead	100.00
Bethel No. 5	3.80
Dockery	16.40
Doddsville	21.50
Rome	17.20
Ruleville	26.70
Sunflower	43.22
<hr/>	
	303.02

Tallahatchie County	
Sumner	21.46
Tutwiler	38.67
Ascalmore-Paynes	10.33
Cascilla-Ashland	5.00
Charleston	145.47
New Life	1.88
Webb	15.10
<hr/>	
	237.91

Tate County	
Mt. Zion	20.00
Central-Coldwater	31.25
Hickory Grove	1.70
Hopewell-Arkabutla	5.33
<hr/>	
	58.28

Tippah County	
Walnut	13.00
Lowrey Memorial	81.90
Chalybeate	12.94
Providence	18.04
Harmony	3.00
Palmer	6.90
<hr/>	
	135.78

Tishomingo County	
Iuka	19.00
Tishomingo Association	26.76
Belmont	8.00
Tishomingo	1.15
<hr/>	
	54.91

Union Association	
Red Lick	6.28
Fayette	5.55
Elmo	1.25
Pattison	5.00
Port Gibson	14.10
Union Church	7.00
Unity	3.00
<hr/>	
	42.18

Union County	
New Albany	205.71
New Prospect	9.29
Glenfield	3.00
Myrtle	3.00
Wallerville	5.75
Blue Springs	3.50
<hr/>	
	230.25

Walthall County	
Tylertown	84.53
Lexie	15.00
New Zion	3.25
Crystal Springs	12.03
Dinan	7.47
Knox	11.35
Mesa	1.91
Union	23.30
<hr/>	
	158.84

Wayne County	
State Line	2.84
Bucatunna	17.25
Mt. Zion	5.25
Waynesboro	67.07
<hr/>	
	92.41

Winston County	
Enon	3.50
Louisville	230.40
Calvary	12.96
Liberty	5.00
Mt. Carmel	13.20
Good Hope	7.56
Union Ridge	4.45
<hr/>	
	277.07

Yalobusha County	
Camp Ground	1.10
Coffeerville	16.65
Scobey	6.50
Scuna Valley	6.75
Water Valley	70.48
<hr/>	
	101.48

Yazoo County	
Eden	10.00
Melrose	7.00
Benton	7.25
Bethel-Black Jack	25.50
Liverpool	1.66
Short Creek90
<hr/>	
	52.31

Zion Association	
Mathiston	7.00
Eupora	20.67
Walthall	2.50
<hr/>	
	30.17

Miscellaneous	
Baptist Orphanage Sunday School	3.38
<hr/>	
	3.38
<hr/>	
Total	10,657.86

—BR—

BAPTIST STUDENTS MEET IN LOUISVILLE SEMINARY

The students from Mississippi who are attending the Southern Baptist Seminary and the W.M.U. Training School held their first state meeting on Thursday, Oct. 19, in Norton Hall. A varied and interesting program was rendered by the following men: Rev. Dotson Nelson, who rendered a solo, and Dr. C. L. Breland, who discussed the proper attitude toward the mission field. There was a splendid manifestation of fellowship in the group and a united opinion as to the greatness of the home state.

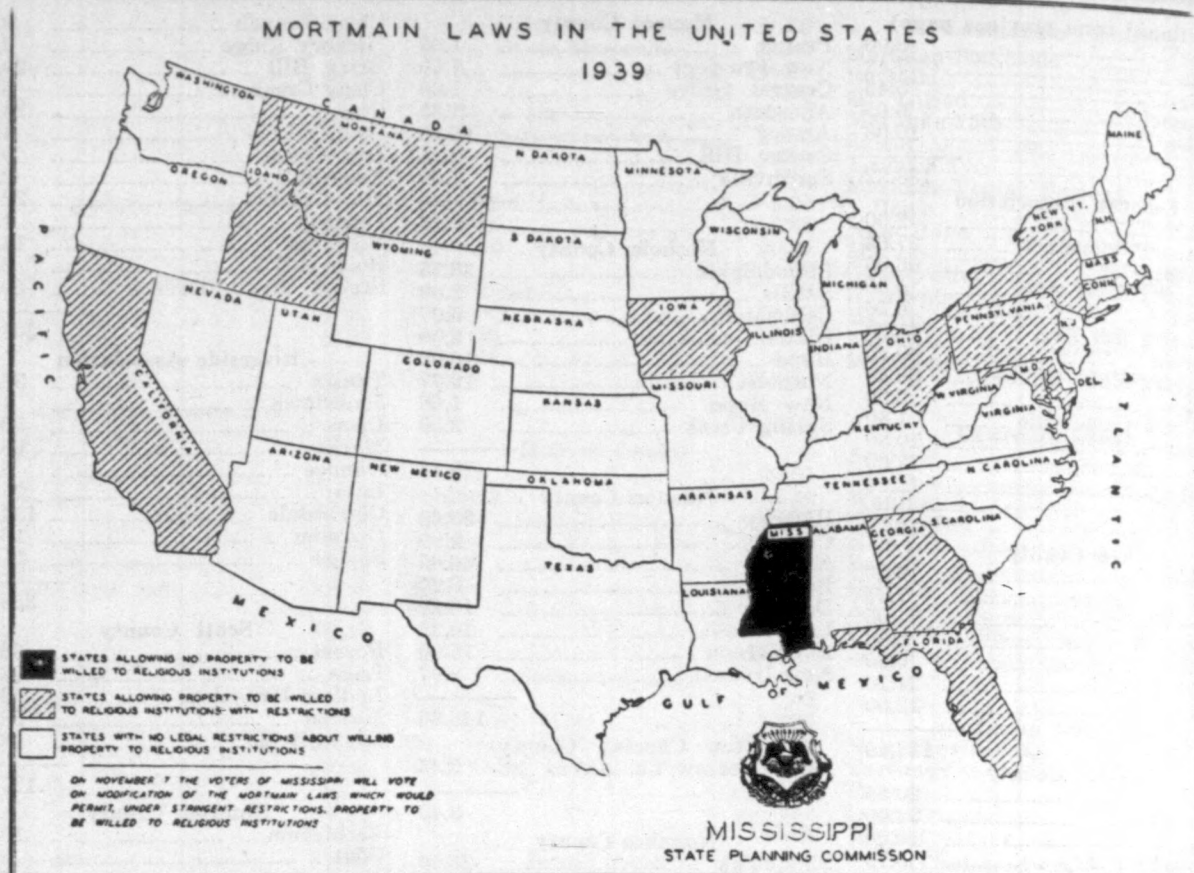
The officers for the Mississippi group this year are: President, Van H. Hardin; Vice-President, Harold Douglas; Secretary-Treasurer, G. Ben Seitz; Reporter, John M. McGinnis; and Pianist, Miss Dorothy Dean. Miss Casile Middleton and Hugh Brimm were elected to be the Social Committee.

The Mississippi Group is proud of the fact that there are more students from Mississippi College at the Seminary than from any other college represented. With the large number of students and the spirit of unity and fellowship that prevails the group looks forward to a happy and profitable year.—John McGinnis.

—BR—

Consumer (to head waiter): "Just as a matter of curiosity, did the waiter who took my order leave any family?"

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 30 cents. Adv.



MACEDONIA CHURCH HAS YOUTH REVIVAL

As pastor of Macedonia church, eight miles out from the city of Hattiesburg, we undertook to conduct a Youth's Revival, the first we have ever undertaken or have heard of out in the rural sections. Taking advantage of the fact that school was going on, we set the morning service at a time convenient to the school program. From 150 to 200 young people attended each morning service, together with many of the local adults. At night we had fine attendance, running from Monday morning through Friday night. In so short a time we had 27 professions of faith. This was unusual in more than one respect. First, we did not know how the country people would respond to the idea. Further, it was our third revival since February and the field seemed to be pretty well worked. Only by putting the emphasis on the youth were we able to reap such a harvest. This makes about 60 additions to this church this year. Our Sunday school has gone from about 45 to sometimes over the 150 mark. Our B. T. U. had 134 just a few Sundays back. Both the W. M. U. and the Brotherhood are functioning well.

Evangelist M. E. Perry, one of our Convention men, conducted our meeting for us, the second revival he has conducted for us this year. He made great use of object lessons in the morning service, at which work he excels. At the evening hour he gave away a hand-drawn, chalk colored picture of some Biblical scene to the boy or girl who had

read the most number of chapters in the Bible for that day. Thousands of chapters were read during the meeting, both by young and old. Brother Perry's simple Gospel messages, supported by his object lessons make him an ideal man for such work and we take pleasure in recommending him to any church for a revival, whether it be the regular revival or one for the youth.

Rev. H. H. Crisman,
Pastor.

"A philosopher says we are not what we think we are; we are what we think."

"Well, then, if we are what we think, what we think we are, are we not—or are we?"

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Pains in Back, Nervous, Rheumatic

Wrong foods and drinks, worry, overwork and colds often put a strain on the kidneys and non-systemic and non-organic kidney and bladder troubles may be the true cause of Excess Acidity. Getting Up Nights, Burning Passages, Leg Pains, Nervousness, Dizziness, Swollen Ankles, Rheumatic Pains, and Puffy Eyelids. In many such cases the diuretic action of the Doctor's prescription Cystex helps the kidneys clean out Excess Acids. This plus the palliative work of Cystex may easily make you feel like a new person in just a few days. Try Cystex under the guarantee of money back unless completely satisfied. Cystex costs only 3c a dose at druggists and the guarantee protects you.

We Are Proud of Our Record
Over 40 Years of Service to Churches and Ministers
A Policy in Your Church Mutual Stands for
SECURITY
Take Advantage of Our Lower Premium
Cost and Privilege of Annual Payments
FIRE - LIGHTNING - WINDSTORM - HAIL - INSURANCE
NATIONAL MUTUAL CHURCH INSURANCE CO.
CHICAGO